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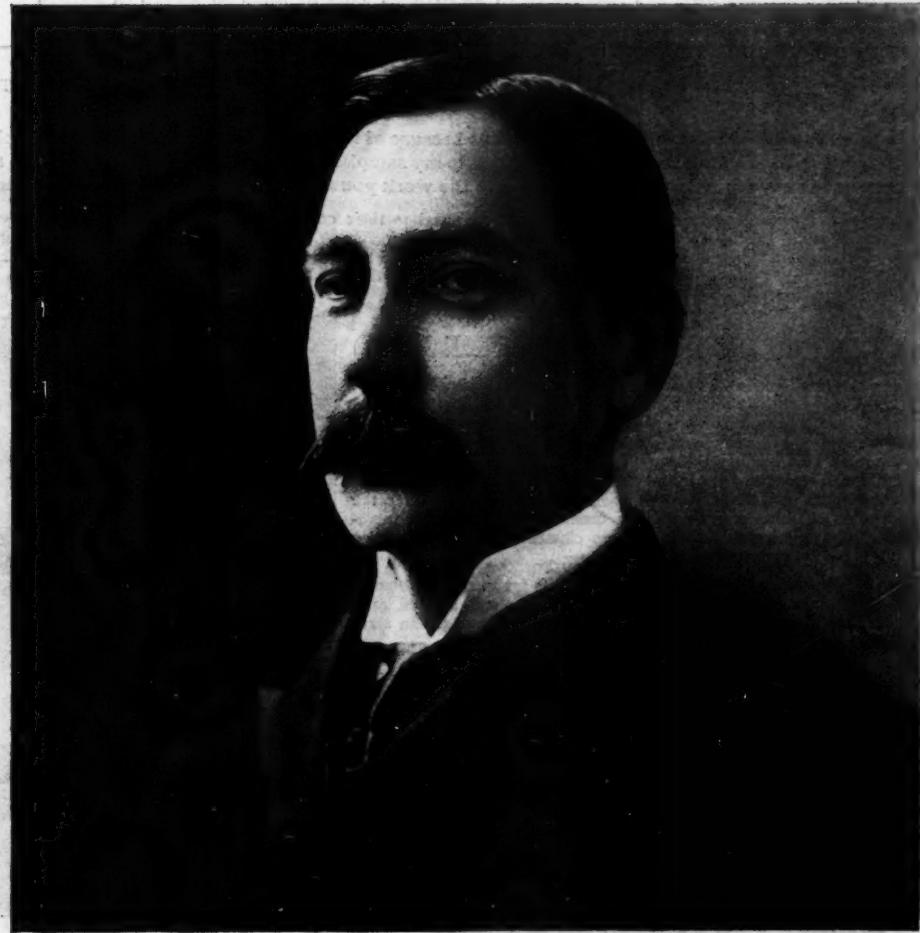
THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Volume XC

25 March 1905

Number 12



PROFESSOR FRANK K. SANDERS, PH. D.

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New York BOSTON Chicago

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THE CONGREGATIONALIST

Saturday
25 March 1905

and Christian World

Volume XC
Number 12

Event and Comment

April Christian World Number

Next Week

My Neighbor the Millionaire, by Rev. Washington Gladden, D. D.

Prof. Graham Taylor, Apostle of Social Christianity—character study, by Howard A. Bridgman, with cover portrait.

Russia's Policy. Has It Paid—a review of the war in the far East and its outcome. George Perry Morris.

Young People and Evangelism. William Shaw. Latest News and Notes from Centers of Revival Interest.

The Home Cure for Nervous Exhaustion, by A Convalescent.

DR. NEWMAN SMYTH in the *Outlook* sets forth the peculiar political structure of Connecticut which favors the political corruption he describes. This corruption exists chiefly in the caucuses and primaries, "entrapping the feet of good citizens long before they reach the polling places," and nullifies any uprising of virtue which may be contemplated later. He estimates that the recent election of a United States senator from Connecticut cost the candidate not less than \$150,000, and goes on to describe the methods by which the money was spent and the corruption it accomplished. A majority of the towns were affected. No difference of opinion with Dr. Smyth on other issues of State can justify his fellow-clergymen and the laity in the churches of Connecticut in refusing to join with him and those whom he already has enlisted in a fight to better civic conditions in Connecticut. The state of Thomas Hooker has an idealistic beginning which deserves a better fate than to become like unto Delaware and Pennsylvania. Dr. Smyth says rightly:

All this political corruption is part and essence of the mammon-worship which the Church is called to fight in dead earnest. Aimless preaching will not do it; there is needed a voice in the pulpit and a response in the Church which shall cost sacrifice, and which may arouse the enmity of the political world; a preaching which shall be in the succession of that bold apostle who could say, with a conscience ringing true, "So fight I, as not beating the air." Politicians, basking in the Church, will not object to the Church going into politics provided that it goes, as Apostolic Christianity never did, loaded only with blank moral cartridges.

BOTH CANDIDATES for mayor, Judge Dunne and John Maynard Harlan, are men of integrity, and stand well with the public. The Chicago's Municipal Election question at issue is municipal ownership of the street railways. Judge Dunne, Democrat, advocates, as his party does, immediate ownership, which can only be secured by a practical confiscation of the railway

properties. Even Mr. Harlan is not in favor of paying for these properties anything like the value which they have been supposed to possess. The Democrats advocate the withholding of franchises of any kind and permitting the roads to operate only by licenses renewed from time to time, if necessary. Mr. Harlan, believing in ultimate ownership, is in favor of making such an arrangement with the present owners of the property as would be just, and is preparing to secure absolute possession when the city can obtain funds, and, under a stringent civil service law, prove itself able to run them at a profit, and at the same time furnish the best possible service. Both believe in the referendum, and that no franchise or license should be granted without the consent of the people. The election of April 4 is full of significance for the whole country, for it shows the citizens of a great municipality contesting over a distinctly municipal issue, where there is fundamental agreement on the main issue involved and only a difference as to method; and that issue one that two decades ago was unknown in our cities, the common assumption then being that cities were debarred from such municipal activities.

WE PUBLISH elsewhere a statement of a friend of Maine's present prohibitory law in reply to a contributor's criticism of it in our

Maine's State Prohibition Commission issue of March 11. While this amicable

controversy has been arising the Maine legislature has been wrestling with a bill creating a state commission of three empowered to enforce the prohibitory law wherever broken or nullified. It is a logical conclusion, it seems to us, that if you are to have a state law it should be enforced by state officials, especially if the law to be enforced is one which offers temptations to local officials to evade it in communities where local sentiment does not approve; and consequently we are right glad the legislature at last has created the commission. County sheriffs and judges who have been winking at defiance of the law and substituting for it a fine system which is virtually a license system without a limit must now quit. Boats and trains are bearing out of Maine back to Massachusetts gallons of liquor which a week ago was destined for Maine consumption. Sheriffs and judges are preparing to execute the prohibitory law, having over them now the club of a state commission which may enter any county and any town where it thinks local officials are lax. Of course everything now depends on the personnel of the state commission—whether it can

be persuaded or bribed into complicity with evasion of the law. For the time being, however, Maine is nearer prohibition than she has been in many years.

THE MINISTERIAL consciousness of responsibility for the souls of men seems keener today than for many years. Ministers Aroused What is the meaning of such all day conferences as those reported in our Chicago and New York letters this week and as that in London the other day, where some of the most influential ministers in the city convened at Christ Church and talked and prayed over the religious situation? Plain, searching words were spoken in London by Mr. Meyer, Dr. Morgan, Mr. Horne and others, while in Brooklyn men like Dr. Cadman were equally outspoken. In the judgment of the ministers themselves these gatherings or "retreats," as they are called sometimes, register the high-water mark of earnestness and self-devotion. That many natural leaders of religious movements in different places have already undergone a spiritual quickening cannot be doubted. Those who pass through such an experience will put out of their lives spiritual pride, professional ambition, envy and restlessness, and will acquire new peace and power and a freshened interest in their fellow-men. Thereby they will be rendered more competent for the difficult tasks of arousing a lukewarm church and an indifferent world.

THE Y. M. C. ASSOCIATIONS of the country, always alive to the possibility of increasing efficiency, have chosen a novel way of testing

Y. M. C. A. Men Seeking Criticism the worth of various phases of their work. When the secretaries and other paid officials come together at Niagara Falls a few weeks hence for their annual meeting they will have as guests men of prominence not connected with inner administrative circles of the associations. They will be summoned to pass expert judgment on the methods of Biblical instruction, the social, physical and industrial activities, the personal religious propaganda, the financial management and the educational facilities in the form of evening classes maintained in so many cities. Authorities like President King, Carroll D. Wright, Prof. Graham Taylor, Dr. L. H. Gulick, Pres. G. Stanley Hall and Dr. James M. Buckley will make a thorough and impartial study of the methods used in fields of activity with which each is most familiar. Presumably at Niagara heads of departments will set forth their own ideals and methods and

perhaps present exhibits of work actually going on. The verdict which will be passed by such competent authorities cannot fail to be of large interest and significance. It may not be feasible for every religious organization to submit its work to the scrutiny of outsiders in just this fashion, but the willingness to do it as far as feasible and desirable ought to exist in every church, denomination and missionary society, and the desire to attain a level of efficiency which shall commend the organization to the disinterested outsider ought to and will, we trust, become more generally prevalent.

THIS NEW YORK FEDERATION of Churches' Census of the city for 1904, just out, describes a large group of people in the city as "Indefinite Protestants," people who will not admit they are atheists or agnostics, but say they are indifferentists, neither belonging to nor having the slightest interest in any denomination; and there is almost as large a group of Roman Catholics who are such nominally, but not formally. This is but one of many interesting aspects of ecclesiastical life in the metropolis set forth in this report. Smallest families are found among agnostics, next smallest among "the indefinite Protestants," next smallest among Protestants and then Roman Catholics and Jews, the latter being the only group of religionists whose families among the rich equal or surpass in size those of the poor. Analysis of the population of the Fourteenth Assembly District, compared with five years ago, shows decrease of Protestants, increase of Catholics and phenomenal increase of Jews.

IF ROCHESTER Theological Seminary (Baptist), as reported, has had a bequest of \$700,000 from J. J. Jones of Orange, N. J., it must be put with the recent gift of \$1,000,000 to Union Theological Seminary and an earlier one to Princeton of more than a million dollars, as a sign of the times, indicative of a turning of laymen's minds once more to the crying needs of our seminaries. Not that they need money more than they do volunteers of the right stamp for the ministerial calling. With such equipment as they have they could do better work if they had better material to work upon; but nevertheless increased endowment would provide ampler salaries for teachers in a day of increased cost of living, would make possible enrichment of libraries and apparatus, enlargement of courses and the publication of journals of the higher learning such as the clergy and laity of our churches in earlier days fed upon to the betterment of the Church's life.

FROM one standpoint, that of polemical controversy, it is a blessing that the old-time monthlies and quarterlies have died out; but from the standpoint of scholarship and culture it is not so pleasant a fact to contemplate that the New England Protestant churches—not to go outside of New England—do not, with all their wealth and culture support

a first-class theological, philosophical and cultural review. Both Yale and Hartford Seminaries have journals which if endowed adequately could grow into what the denomination needs. In this connection it is interesting to note that Archbishop Farley of New York city has announced that a first-class quarterly will be issued in New York henceforth. Philadelphia hitherto has had the place of primacy in American Roman Catholic circles as a center for publication of Catholic cultural and controversial literature.

be kindled in the churches if it is known that important business is to come before it, and if the general outline of that business is known beforehand. Therefore the chief features of the program should be sent out some weeks before the meeting, and the attention of congregations called to them by the pastors. On page 408 are printed some specific suggestions.

NEW ENGLAND'S LIST of elderly, distinguished public men has been abbreviated by death this year to an unusual degree, General and

The Death of Senator Hawley Hon. Joseph R. Hawley of Connecticut now having gone on even as Hoar and Boutwell before him. As legislator in Congress, as editor of Connecticut's leading journal, as a gallant and distinguished soldier in the Civil War, attaining the rank of major-general, and as a leader in the Republican party, he at one time figured prominently in our national life and was counted a pillar in party and in state. Twenty-four years of service in the Senate, one year as governor of Connecticut, his term as president of the National Republican Convention of 1888 and president of the United States Centennial Commission in 1876—these were his chief honors. In constructive legislation his name is chiefly identified with the Civil Service Law. Like Senator Hoar he served his country, but somehow could not grow rich in doing it as some public men do. He leaves a name that will live in the annals of Connecticut for probity if for nothing else. Philanthropists and religious petitioners desirous of procuring progressive or wise legislation from Congress found him an eager listener and stanch friend in the days when he was physically sound and competent for his legislative tasks.

THE SENATE apparently will decline to act on the amended Santo Domingo treaty at this session. Time and events may convert **Santo Domingo Treaty** the senators, and possibly French pressure on Venezuela, due to President Castro's flouting of her claims, may bring the Monroe Doctrine and the Rooseveltian amplification of it to the front as a live issue, in such a way as to make sentiment favorable to the general policy of our becoming a guardian of the fiscal affairs of nations to the south of us. The Senate policy is one of drift, and in our drifting we may get in shallower soundings than if we acted now. So reasons the President.

MUSIC as an evangel is a greater influence than preaching in promoting the religious revival in Wales. The **The Gospel Preached in Song** human voice in sacred song is a powerful pleader, and the Welsh people have the fervor of worship that brought forth from the Hebrews the Psalms which have become the hymn-book of the world. One who has attended recently some of the meetings in Wales writes that "the singing was wonderful, full bell notes strangely thrilling. The whole congregation is a disciplined choir, with a spirit of intense devotion; now the singing is soft and low, anon it is thrilling, then it may die off to a wail,

High Class Theological Literature

rising again to a peon of triumph." The writer goes on to describe one of the meetings: "A man read from Zechariah and the people again yielded a responsive acclaim. A prayer was uttered, when a second joined in, and a young lady sang softly, 'For you I am praying.' The chorus was taken up in an undertone; and as the prayer ceased, swelled out to a grand song of praise." We doubt if the majority of American churches are qualified to use their own voices effectively in praise as an evangel. Some of them have had their singing done for them by a paid choir so long that they have forgotten or have never experienced the thrill of joy in a community of believers praising God in song.

THIS WELSH REVIVAL does not develop any remarkable new features, but its grip upon the people seems to be unrelaxed, and it is extending into remote valleys and mountains. Its ethical fruits are still abundant. Closed saloons, purified homes and the disappearance of local differences and quarrels witness to the genuineness of the work. The interruption of Mr. Evan Roberts's participation in the meetings on account of his overwrought condition does not seem to have militated against the revival's progress. He is being summoned to Liverpool and other points for service. It remains to be seen whether as a general missioner he will be as instrumental in promoting a revival as in his own land where his peculiar methods and outbreaks are better understood. The interest of all Christendom in Wales is shown by the fact that the country is being visited by ministers and laymen from all parts of Europe and some Americans have crossed the ocean simply for the sake of viewing the revival on the ground. A Glasgow ministerial association made a special pilgrimage thither. Thus the warmth of the fire in a little corner of Christendom is felt the world over.

IN LONDON the Torrey-Alexander Mission has been going on a month, but it is yet too early to determine how powerfully it has moved

Torrey and Alexander in England the world's metropolis. Great audiences have crowded into Royal Albert Hall, which seats about twelve thousand persons, and on some Sundays fully as many as received admission were turned away for lack of room. There have been special gatherings for women, for children and for men, and once or twice Dr. Torrey and Mr. Alexander have held meetings for business men in the heart of the city. The attendance, according to the *Christian World*, has consisted chiefly of regular churchgoers. Mr. Alexander's effective contribution to the mission is recognized by the press and his personal popularity seems to be fully equal to that of Dr. Torrey, although the songs which compose the bulk of his *répertoire* have not pleased all sober musical critics. We judge from the British papers that the active support of many London ministers is not accorded Dr. Torrey, probably on account of his attitude toward Higher Criticism and toward certain forms of amusements. But on the other hand, members of the nob

and prominent

pastors and laymen of different denominations are aiding heartily in the mission.

REV. CHARLES HARTWELL, a missionary of the American Board at Foochow, China, who died Jan. 30, was an Amherst graduate of the class of 1849. Rev. H. J. Patrick, a member of that class, recalls the fact that Hartwell when in college one day went to his room, locked himself in and declared that he would never leave it till he had become a Christian. Dr. Hitchcock had to climb into the window to reach him, found him on his knees, and kneeling beside him, counseled him of the better way to surrender himself to Christ. A revival in the college followed which resulted in the conversion of every member of the class except one, at that time, and that one afterwards became a minister—the late Rev. Jacob Ide of Mansfield, Mass. Mr. Hartwell's conversion was a surprise to all in the college, and had not been preceded by any unusual religious interest among the students. But questions afterwards sent to their parents brought back statements from many of them showing that they had been praying with constant and urgent desire for the conversion of their boys. The result of that revival was a large accession to the Christian ministry.

ANTONIUS, THE METROPOLITAN of St. Petersburg, a high dignitary of the Orthodox Greek Church, is out with an address arraigning the vanity, frivolity, dissipation and impiety of the Russian people. "With right," he says, "we are despised by all, mocked at by the people of the earth." He calls on Russians to fear God, cleanse themselves from the foulness of their sins, and repent. This has less cant in it than the remarkable address to the Czar recently formulated by Pobedonosteff, procurator of the Holy Synod, who is the arch-foe of political as well as religious liberty in Russia, and who, if he were to die in his bed or be removed by violence, would be less mourned even than the late Grand Duke Sergius. This address of Antonius has the note of a prophet bewailing the sins of the people. Pobedonosteff's official decrees are those of an ecclesiastical Machiavelli. Prof. Leo Wiener of Harvard University said at the Old South Church, Boston, a week ago, that Russia could become a civilized and constitutionally governed nation within twenty-five years, without any other act being done, were it possible by magic to rid her of Pobedonosteff and the Orthodox Greek Church, whose clergy, with but few exceptions, are illiterate, reactionary, and the foes of liberty. This is one of the severest indictments of union between State and Church, and one of the finest tributes to the democratizing and civilizing power of the principles for which Congregationalists have always stood that we remember ever to have heard or read.

Mr. John R. Mott is quoted as saying that he would deprecate formal acceptance of Christianity by Japan as a State religion, were it at all likely at this hour. Bismarck's advice given to Japan some years ago against

acceptance of Christianity he considers a blessing in disguise, for it should be a matter of growth and time, not a matter of haste.

Dean Sanders's New Work

The Congregational Sunday School and Publishing Society has several departments. Its missionary work employs a considerable number of men in many states. Through them and other workers it plants hundreds of Sunday schools every year and extends a helping hand to hundreds more. It aims, so far as the way opens, to guide the Sunday school organization and teaching of our denomination and to lead in a constant advance.

It prepares the various literature for this purpose, which requires the constant oversight of teachers and leaders of wisdom and experience. It publishes a list of periodicals with a circulation of considerably more than half a million, and these must be kept abreast of the Christian scholarship of the present time and adapted to the changing needs of our people. It issues the denominational newspaper, *The Congregationalist*.

The society publishes also a number of volumes annually, which represent to some extent—and ought to represent more completely—the religious thought and scholarly attainment of Congregationalists. And it aims to supply them with whatever literature they may reasonably call for. Its agents need to be acquainted with the wide field of literature, especially with the whole range of religious publications, and to serve effectively our ministers and people in our own country and in foreign missionary fields.

All these productions of our society and selections from other publishing houses must be put before the public and marketed by wise business methods; and the details of so varied and widely distributed a business are many and complicated. To co-ordinate all these departments and devise means to bring them to their greatest efficiency and to present the work of the society to our churches and denominational assemblies calls for a man of large knowledge of literature and of unusual administrative skill and experience. For some time the directors of the society have been seeking for such a man to place at its head.

The man has been found, has been persuaded of the importance and opportunity of the work, and has consented to take it. He is Dr. Frank Knight Sanders, dean of the divinity school of Yale University and professor of Biblical history and archaeology. Born in Jaffna, Ceylon, in 1861, of missionary parents, and a graduate of Ripon College, Wisconsin, he taught for four years in Jaffna College, then pursued post-graduate studies in Semitic languages in Yale University for three years. In 1893 he was made Woolsey professor of Biblical literature in that university, and in 1901 was elected dean of the Divinity School, which position he has now resigned to take up this new work with our Sunday School and Publishing Society. He is widely known as the author and editor of books for Biblical study, of which the most prominent are the series, *Messages of the Bible*. He was the first president of the Religious Education Association, has been active for many years as a Sunday

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school teacher of teachers, is a regular contributor to the *Sunday School Times* and several other periodicals. He has always been deeply interested in Y. M. C. A. work, and is now a member of the international Y. M. C. A. committee.

With the appointment of Professor Sanders the society enters on a new era, and we confidently anticipate for it a constantly enlarging sphere of usefulness.

A Motive Truth of the New Revivalism

If a true revival is indeed upon us, if a genuine breath of the Spirit is moving in the heart of the people—as we have good reason to hope—we may well seek to discover the truth about which the movement centers. Doubtless many ideas and convictions have been silently working in the modern mind to bring about a return to Christian faith, but that which above all others, perhaps, has been influencing humanity in the direction of Christianity of recent years is a fresh conception of the kingdom of God.

The past twenty-five years has been a period of social ideals and social strivings. Men have turned their thoughts and their efforts toward the deepening of social sympathies and the bettering of social conditions. How can a purer and nobler social order be secured? Industrial advancement, social settlements, the study of race problems have contributed much. And yet there is a deep sense of something lacking—a compelling and comprehensive ideal, a sufficient motive power. Where does it lie? Clearly and irresistibly the answer has come—in Christianity. The kingdom of God affords an ideal so definite, so inclusive, so vital and attractive that it exceeds and absorbs all other social ideals.

No other social ideal has the personal winsomeness that this possesses. A Christ who came to preach good tidings to the poor, to bind up the broken hearted, to set at liberty them that are bound—full of a divine grace and magnetism—he and he alone can draw men together and furnish them a personal center and ideal about whom to rally. A cause, a principle, an abstract ideal lacks adhesiveness. It needs a leader, a commander, a king.

No other social ideal has the concreteness and inclusiveness of the kingdom of God. Programs, platforms, pronouncements—they are either too vague and general or too narrow. They do not provide for diversity and individuality of service for one great end. The kingdom of God has a place for every one and for every gift. It is as wide as human need and human endowment. The beautiful as well as the useful has place in it. It includes the service of those who speed over land and ocean without rest and those who only stand and wait, the song as well as the sacrifice, the mite as well as the million, the prayer as well as the deed.

It is the call of this kingdom that men and women are hearing today. The voice of Jesus is heard again, "Repent, for the kingdom of heaven is at hand." The conviction grows that only with God's help and under the personal leadership of Jesus can the dream of a perfect human society come true. Only as each finds his place

in this kingdom and the service which he can best render can he realize himself. Only as all unite to promote its consummation can the good of each be attained. Self-realization, social realization—both lie in seeking first the kingdom of God. To hinder the coming of this kingdom—this is sin indeed. Not to help it—this is failure and shame. To devote one's life to God in the realizing of this supremely noble and beautiful ideal—this is salvation.

Whatever was worthiest in the older revival motives—individual soul-safety, heavenly reward and kindred appeals to self-interest—is taken up into this freer and stronger appeal of the kingdom of God. "The Master calls. The new order awaits. Your place requires you. You cannot be yourself, the kingdom cannot go on so speedily toward fulfillment until you give yourself to God for perfecting and for service. Come, and help bring in the reign of righteousness, the day of brotherhood, the triumph of truth, the coming of the Christ spirit, the kingdom of God." Is not this the leading motive, the great appeal of the new revival?

Hospitality in Our Churches

A condition precedent for any great ingathering of new members into the Church is a spirit of hospitality among Christians. And by this we mean genuine and aggressive desire for the enlargement of the flock of Christ, and of the particular company of his disciples with which we worship, involving cordial welcome for every one who comes.

It cannot be denied that there is a widespread impression abroad that the caste spirit rules in some of the churches and in the minds of some in every church, and that the modern representatives of the two classes, of whom James in his epistle writes, would meet the same sort of a welcome nowadays—the "man with a gold ring in fine clothing" politely shown to a good seat, and urged to come again and make his home with us; the poor man in vile clothing put anywhere, with a grimace of wonder that he should intrude himself upon the devotions of respectable and sociably eligible people.

This is not true, we hope, of any Congregational church, but we have to face the fact that there are thousands in every great town who believe it to be true. They believe, that is, that being what they are, they have neither place nor welcome in the life of our churches as at present constituted. And this belief, however false, is a real and serious hindrance to their entrance on the Christian life, an offense such as Christ warned his disciples must needs come, but which brings woe upon the man through whom it comes. Many outside the churches, undoubtedly, believe that Christ has a message, and they a duty, who do not believe that the Church offers them a welcome or a home. And in view of their belief, however erroneous, it is becoming for us to ask ourselves whether there is anything in our church fellowship or methods of worship which lends color to their distrust.

Take, for a practical example from present experience, those men and women who from the sidewalks or the

doors of saloons watched the procession of Christians through the poorer streets of Boston on a recent evening. They were invited to join the marching ranks and, if they did so, were urged when they reached the hall of meeting to become Christ's followers. What had they to expect in the way of Church fellowship if they accepted the invitation? Could they be sure of a cordial hospitality? The speakers and the workers undoubtedly wanted them to come. The multitude which followed the band and the placards through the streets so far gave evidence of the sincerity of their interest. But how would it be in the sober light of a busy day or in the dress-parade of the Church on Sunday morning? Did the invitation express a spasmodic and emotional or a deeply-felt and permanent welcome to all comers for Christ's sake and for Christ's ends of uplifting fellowship?

The danger of the Church and of the individual disciple is that they may get out of sympathy with Christ by losing interest in all for whom Christ died, of whatever social rank and class. The message remains and knocks at the door of men's hearts whether we Congregational Christians give ourselves with the message or let it pass over us and leave us cold, as the message of love or sorrow leaves the wire that carries it. Whenever any Church of Christ desires with all its heart the gathering in of new disciples, that gathering in is possible, we believe. The decline of accessions in general keeps pace with the decline of the spirit of hospitable desire. Life and growth belong with Christlike wishes and endeavors for the spread of the good news. Death lies in the inhospitable spirit of self-content which expresses itself in any refusal to share the life and fellowship of the Church with all who can be induced to come. The church that desires and expects to grow, grows. The church that is careless of its intrusted message declines and suffers, because it is out of sympathy with Christ. And as a great Congregational pastor once declared, "There isn't anything so worthless as a church out of which the spirit of Christ has gone."

On to Harbin

General Kuropatkin having been relieved from command of the Russian forces in a peremptory and laconic order, in itself a rebuke, the Russian forces, now under the command of the veteran General Linevitch, are fighting their way north to Harbin, harassed by the Japanese. Tie Pass fell into the Japanese army's control March 15, after a minor struggle, and from that hour up to the present the Russian retreat has been a rout. The London *Times* correspondent reckons Russia's losses during the eleven days' battle which culminated with the fall of Mukden as 200,000 dead, injured and captured. Japan has taken enormous supplies of ammunition and food, and if she drives Russia to Harbin and captures the fertile land between there and Tie Pass she will have a splendid granary to draw upon.

Talk in St. Petersburg in official circles is still for war, but with sentiment in Berlin and Paris growing more hostile to

further loans to Russia, and with the rising storm at home, among the peasantry now, as well as among the "intellectuals," the nobility and the wage-earners; and with the prospect that the mobilization of another army would lead to mutiny among the reserves and revolution among the people, the Czar may well halt before he goes ahead. Fortunately, as we go to press, an interview with a Minister has appeared, pointing toward negotiations for peace conceding all that Japan has been understood to demand, save an indemnity. We believe that Japan will meet any such proposition more than halfway and that her terms will be magnanimous. As two Powers who must for centuries live side by side, and in the nature of the case be political and economic rivals, it would be folly for Japan to exact such terms after victory as would induce Russia's revenge later. Germany's mistake of excessive demands after the war of 1870 with France should be avoided. Peace, when it comes, should be a durable peace.

An effort is being made, for what reason and by whom we cannot say, to make it appear that Japan is sure to have "swelled head" as the result of her victory; that she soon will demand the Philippines from us; and that she intends to join with China in uniting all Asiatics against Occidentals. This implies first that the Chinese are to be as clay in the hands of Japan, which in view of past antipathies is not likely. It also implies that Japan is to play Great Britain and the United States false, after she has profited by their moral support and—in the case of Great Britain—by their pledged military strength in certain contingencies. It further implies that all the utterances of responsible Japanese statesmen from the time the war began, as to Japan's national aims, have been full of guile and craft. We believe that Japan intends to be magnanimous in victory, honest in diplomacy and statecraft, and a mediator between the Occident and the Orient.

Russia needs to be saved from the stubborn pride which hates to confess that she underestimated the Japanese, and Japan needs to be saved from pride following phenomenal and overwhelming victory over a supposedly mighty foe.

Meantime the world at large can ponder on the formidable combination which universally diffused patriotism, science applied to the art of war, and a righteous cause create.

In Brief

It is already springtime in a good many churches.

Mr. Dawson continues to admonish, quicken and inspire wherever he goes.

We talk readily enough about a revival in business. Why hesitate to apply the word to religion?

Serials or not serials—that is the question. We should be glad to have further frank opinions on the subject from our readers.

Dr. Sanders will have a warm welcome from those who are to be most closely associated with him in his new work. They are already eagerly anticipating his coming.

The Mormon hierarchy expelled ex-United States Senator Cannon from the Church last

week. He had dared to attack the Church in editorials. Free speech in Utah is dangerous for Gentiles or independent Mormons.

The volume of Minutes of the last National Council will be ready next week and makers of programs for the spring meetings of our State Associations and conferences will do well to ask Secretary Anderson to send them early copies.

Latest reports from United States officials in Manila, in response to criticism appearing in certain quarters in this country, tell of a much improved condition of affairs with respect to illegal and immoral relations between the sexes.

Mr. Robert V. Hunter, whose recent book on Poverty has attracted considerable attention, chiefly because of his very high estimate of the amount of chronic poverty in this country, spoke before Boston social workers recently, and found but little support among them for his estimates.

A printed calendar of weekly church services the other Sunday announced as the subject of the young people's meeting, Horrors of Missions. The minister was asked to repeat the notice, changing the first word to "heroes." The printer had probably been reading about the Boxer outbreaks in China.

There will be universal hope that Secretary of State Hay's trip to Europe for a period of rest and change of scene will bring him back to the helm of state "a pilot of uncharted seas," in vigor of body and mind. His presence in the Cabinet is an asset that Mr. Roosevelt does not undervalue nor do the people overvalue.

Lady Warwick, the first of England's nobility to avow belief in socialism and openly proclaim it, is about starting on an automobile tour through England preaching the doctrine she holds. Among other things she will argue for secular education in the schools, and against the policy of Balfour and the Archbishop of Canterbury.

Bishop Burgess of the diocese of Long Island (Protestant Episcopal) advocates elimination of private profit from the liquor traffic, and Governmental control of the business. He also strongly urges a Federal marriage law, contending that constitutional objections can be overcome just as they were when Congress created a Federal commission to control interstate commerce.

The value of institutions created to benefit mankind is largely to be estimated by their power to multiply themselves. The first generation of graduates of Tuskegee Institute, planted by Booker Washington, has hardly come to maturity, yet it is said that there are already twenty-six industrial schools for Negroes which owe their existence in part or entirely to the work of Tuskegee students.

An English reviewer of Ramsay's last book, *The Epistles to the Seven Churches*, classes Prof. F. C. Porter of Yale with Ramsay, Weststein and Kautch as one to whom the Church owes much for clearer light on the Apocalyptic literature. This was written before the publication of Professor Porter's book, *The Apocalyptic Literature*, just issued in the Messages of the Bible series.

Rev. John Kelman of Edinburgh prefers to stay at Edinburgh on \$3,000 a year rather than go as John Watson's successor in Liverpool with \$6,000, two assistants and a manse, and this because he wishes to continue to work among Edinburgh University students. This is a striking but by no means exceptional instance of putting spiritual opportunity above personal financial advantage and gain.

The torments of conscience drove an unknown person to turn in \$12,000 to the United States treasury last week, as a sign of re-

pentance and of reparation for fraudulent acts against the Government. This man—we assume it was a man—knew what Frederick Tennyson meant when he wrote of

That judge with his inviolate tongue
Conscience, whose eye is clearest in the dark,
Whose voice is loudest in the silent night.

C. Silvester Horne is out with an indictment of the fixed pew system of seating in the chapels of English Nonconformity—and for that matter of Protestantism generally. He holds that the church edifice is made to be the social and spiritual center of the people seven days of the week, and that consequently its floor space should be usable on week days for anything which occasion demands, which of course is impossible when stationary pews are nailed or screwed to the floor.

The *Christian Advocate*, Nashville, calls on the present generation of Southern Methodists to show the same interest in the spiritual and ethical welfare of the blacks that the earlier generation of Southern whites did. "It is shocking to think how willing we are to send missionaries to the heathen abroad, and how we neglect these poor dependent souls at our very doors," says the frank editor. Evidently the American Missionary Association still has a work to do in the South.

Bishop Mallalieu, in his pessimistic description of religious conditions in New England, contributed to the *Christian Advocate* (Cincinnati), overestimates the influence of Wesleyanism on present-day theological thought in New England. We do not believe that the drift of thought in New England is more materialistic or rationalistic than elsewhere in the country, if it be kept in mind that spirituality has many ways of showing itself, and that rationalism is of the essence of orthodoxy as well as of heterodoxy.

The ashes of the recently burned Universalist edifice in Chelsea had not cooled when four sister churches—two Congregationalist, a Methodist and a Baptist—invited the pastor to use their buildings until his own was restored, and since then the homeless Universalist church has worshiped with the First Congregational, the pastors alternating as preachers and in conducting the service. On communion Sunday the pastors and deacons of both churches participated in the service. This is an instance of "barriers burned away."

Japan's success in this war has lifted many names of its heroes to a high place on the walls of the world's temple of fame. Among them that of General Nogi will stand apart by itself for the sorrows he has borne without abating his courage or persistent devotion to duty. His two sons and two nephews went with him to the siege of Port Arthur. Both sons and one nephew were killed. "God took my sons," he said, "in order that I might be better able to sympathize with my countrymen who are likewise bereft, and so that I may the better answer to the souls of the many brave men whom I am sending to their graves."

At the funeral of Mrs. Jane Lathrop Stanford in Honolulu, Rev. W. M. Kincaid of the Central Union Congregational Church and Bishop Restarick of the Episcopal Church conducted the services, without any issue of parity of standing in the Christian ministry arising. President Jordan of the university which Mrs. Stanford co-operated in founding rejects the theory that she was poisoned. Mrs. Stanford's death recalls what was said of her by her husband, who was the leader in planning and building the first railroad that crossed the American continent—"Had it not been for Jane the Central Pacific would never have been built." And she could not vote, either.

The issue is to be joined immediately between the County Council of Merioneth (Wales) and the Education Department in

Whitehall, London. The County Council has refused to pay the \$15,000 required for the Church of England teachers, as called for by the detested Education Act, which Welsh Nonconformists as a body have repudiated. This means that the schools supported by the government will close, and education for the time being must be provided by parents and chapels. If Mr. Balfour tries coercion and use of force in Wales as he did when Irish secretary he will raise a storm which he may not outlive.

Rev. F. B. Meyer of London comes to this country at the right "psychological moment" for effective participation in evangelistic work. Landing in New York this week, he goes at once to Atlanta, Ga., to attend the Bible Conference from March 25 to April 2. Thence he goes to Los Angeles and San Diego, Cal., and will spend the month of April on the Pacific coast. From May 4-7 he will be in Dayton, O., returning to London May 17. Most of Mr. Meyer's appointments have been made for him by Mr. W. R. Moody of Northfield. Coming fresh from contact with the revival movements on the other side of the Atlantic, he will bring to our churches spiritual impulse not less welcome than that which he has contributed often in the past.

Dr. Charles Gore has been enthroned as first Anglican bishop of Birmingham. His episcopal address was notable for its tributes to the two greatest Christians in Birmingham's history, John Henry Newman and R. W. Dale. He said that the latter had always seemed to him "the ideal combination of the Christian preacher and the Christian citizen." It is worth noting that Jowett, Dr. Dale's successor, who in his first years of ministry in Birmingham has been out of the civic strife of the city, is now coming to see his duty as Dr. Dale did, and is appearing on public platforms and being insistently called for by the people even when not scheduled to speak. It is a happy omen that Bishop Gore has thus spoken of the great departed Nonconformists and Roman Catholic leaders of the city in which he is to labor. Unfortunately Bishop Gore is far from well and must at once leave Birmingham for the Continent.

From Day to Day

BY ALLEN CHESTERFIELD

The whole-souled way in which many laymen are devoting themselves today to the work of the kingdom, merits grateful attention and is one sign of the intenser religious life of the times. In all large cities are men who give time and thought unstintedly in this direction; some in quiet ways of personal service, and others in connection with great missionary and philanthropic organizations. Just now Dr. Lucien C. Warner of New York happens to be a conspicuous instance of my point. As chairman of the International Y. M. C. A. committee, that superbly organized and widely administered "religious trust," Dr. Warner conceives of his duties as something more than those of a figure-head. Since the last national convention he has visited twenty-three states to confer with the state executive committees. Thus the understanding reached after an animated discussion at Buffalo is being more satisfactorily carried out, and the delicate relations between state and national bodies are being adjusted, not so much through pronunciamentos and long, type-written letters as through that far better medium in the case of ecclesiastical friction, namely, the personal interview.

Dr. Warner is developing more and more platform ability and is in demand for dedications, anniversaries and other public Y. M. C. A. functions. Responding frequently to such invitations, he still has time to fulfill faithfully his duties as deacon of Broadway Tabernacle and chairman of the finance com-

mittee of the A. M. A. To see a man of such large business responsibilities and of such weight in the financial world so deeply interested in religious concerns, is to realize that the apostle's ideal of men, "diligent in business, fervent in spirit," finds no infrequent embodiment in this rushing twentieth century.

We are not to forget in counting up the resources available for Christian uses the host of educated and refined young women who are feeling today the thrill of the call to personal consecration. A man well posted on the religious life of women's colleges tells me that he knows of no more remarkable awakening to religious responsibilities than that which has taken place this year among colleges represented at last summer's Silver Bay Conference. Instances abound where as a result of impulses received there, mission study classes have trebled and even quadrupled. Such leading institutions as Wellesley, Vassar, and Mt. Holyoke are among those thus affected.

A conspicuous example today of consecrated womanhood is Miss Helen Gould, whose interest not only in philanthropic movements, but in Bible study and the deeper Christian life is known best by her intimate acquaintances. Her modesty and sincerity impressed me when I met her the other evening at the Presbyterian Social Union in New York. Her intelligent interest in a wide range of Christian activity made it a pleasure to converse with her. Devoted as she is to the railroad and army and navy departments of Y. M. C. A. work, and valuable as is her help there, as her many benefactions prove, she does not limit the outgo of her sympathies to any one form of Christian work. Recently she has sent out a little four-page leaflet entitled *Passages to Memorize*, embracing the Commandments, eight Psalms, three passages from the Prophets, a score of passages from the teachings of Jesus and three or four from the Epistles. There has been a large demand for this little leaflet, no less than sixty thousand having been sent out to all states of the Union at nominal cost to those desiring them. Miss Gould has now passed over to the Y. M. C. A., 3 West Twenty-ninth Street, New York, the work of distributing the leaflet wherever it is desired.

Time was when Dr. Grenfell needed the introduction of *The Congregationalist* to secure for him audiences in New England. We were glad to call attention to his splendid Labrador mission at a time when few in America realized its worth. Now, however, with Henry van Dyke as president of the newly-formed national committee, and with such literary lights as Norman Duncan delineating so charmingly the man and his work, the latter has reached a stage when not only are all men speaking well of it, but, what is still better, many are supplementing their praises with their gifts. Dr. Grenfell cannot be spoiled by any amount of lionizing. His construing of the Christian life is so simple, yet far-reaching, that he is a genuine evangelist as he goes about among our churches. To him the heart of religion is following Jesus Christ and doing for those in need what the Master did for such. Through Dr. Grenfell's mission the lame walk, the blind see, the sick are made well and the poor have good news preached to them. No wonder men and women welcome him and want to share in his Christlike ministry. His appointments for the next few days are:

- March 26. Dane Street Church, Beverly, 4 P. M.; evening, Central Church, Lynn.
- March 27. First Church, Chelsea, evening.
- March 28. Wollaston (Quincy).
- March 29. Evening, High Street Church, Lowell.
- March 30. Providence.
- March 31. Port Society, Boston.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 2-8. The Making of a Christian: His Food. 2 Tim. 3: 14-17, John 6: 47-58.

The farmer adapts the diet of his animals to the ends which he has in view. If he wants to raise a trotting horse he does not stuff the animal with the same food which he gives the turkeys fattening for the market. If the coach of a university team wants endurance and agility in his men, he pays careful attention to their food. If you want to make a Christian of yourself or any one else, you also must begin with the same foundation.

The Christian's food is Christ. When Jesus declares, "He that eateth me he also shall live because of me," he is not employing a figure of speech, but is speaking the solemn truth. To be sure, Paul later tells Timothy that the sacred writings were able to make him wise unto salvation, but to go back again to Jesus, the Scriptures themselves testify of him. While there is abundant food in the Old Testament for the spiritual life, we derive the most nourishment when we interpret the older Scriptures in the light of Christ and his revelation of God.

Remember that it is Christ himself, not our feelings, our transient moods with regard to him, that feeds our lives. The Christian always has an objective, concrete reality to dwell upon. Just to "remember Jesus Christ," as Paul says, just to think of him five minutes in the morning, just to turn from our own imperfections and depressing surroundings to his full, strong life feeds us. Matthew Arnold in a beautiful poem has described his meeting with a poor weaver toiling amid the squalor and poverty of East London, to whom he says:

"I'll and o'er worked,
How fare you in this scene?"
"Bravely," he said, "for I today have been
Much cheered with thought of Christ the living
bread."

Just as we need regular times for feeding our bodies so must we have the appointed seasons for feeding our spirits. Yet the analogy is not perfect, for while it is usually not wise to eat between meals, he is the happiest and most fruitful Christian who does not confine his thought of Christ to what are called his devotional moments. An elderly deacon sitting at lunch with me the other day opened his New Testament to the first chapter of Ephesians and pointed to three or four of the verses in that splendid passage with which the epistle begins. He called my attention to the verses as naturally as he might have done to the head lines of the newspaper in the hands of the man opposite. His religion and the events of the day are so closely related to one another that he passes from one to the other without any wrench or incongruity and the note of reality is as marked in one as in the other.

This is a day of new foods, most of them are composed of ingredients known for years combined in a different form or subjected to different processes. As a result the range of a man's diet is wonderfully increased. Is it not possible for the Christian to vary his diet by thinking of Christ in new relationships? If you have been dwelling chiefly on him as individual Saviour, think of him also as king of nations. If you have thought more particularly upon him as friend and elder brother, without in any way lessening stress on that beautiful relation, go on and think of him as the social leader, the friend of the weary and oppressed, the unconquerable Captain whose sword is to smite the corruption of the world and to bring in better days for the entire human family.

The Campaign of Evangelism

Woburn Conference Committee at Work

At a meeting of ministers and laymen of Woburn conference held in Pilgrim Hall, Boston, March 13, a conference evangelistic committee was elected, consisting of F. P. Shumway, chairman; Rev. Messrs. Hunnewell of Reading, Newton of Winchester, French of Malden and Messrs. W. W. Hill of Woburn, D. D. Peabody of Stoneham and A. D. Dimick of Wakefield. This committee is ready to co-operate with pastors and officers of churches in the conference in these ways:

1. To arrange for a fellowship meeting to be held in some central church, to which would be invited pastors and members of four or more neighboring churches.
2. To arrange for groups of two or three laymen with or without their pastor, to take charge of regular week evening services for several weeks, changing men each week.
3. To hold evangelistic meetings for series of three to six or more days, utilizing either pastor only, or layman, or both, as might seem best.
4. To send out a pastor or layman with gospel singer for one or more evenings.

The Dawson Campaign in Rhode Island

A four days' program of direct evangelistic meetings began Feb. 28 in Beneficent Church. The Congregational pastors of Providence and vicinity were heartily united in this unusual work, though with varying degrees of faith and enthusiasm. The opening sermon by Dr. Hillis was heard by a crowd that filled the auditorium to its fullest capacity. It was a sermon of spiritual surgery. The truth cut to the quick. It hurt, but it also helped. Rev. Drs. Hudson of Brockton and Clark of Christian Endeavor and Allbright of Dorchester followed on successive evenings. The union mass meeting on Sunday evening, March 5, with Rev. A. E. Krom as preacher, was one of the strongest.

A second week followed with preaching by Drs. Vose of Providence, Woodrow of Springfield and Chalmers and Van Horn of Worcester. The hour of prayer from 4 to 5 P. M., led by local pastors each week, was a factor of strength and influence. The Ministers' Meetings of three other denominations were visited by one sent from the Congregational ministers to ask their prayerful co-operation.

On Sunday, March 12, Central Church could not hold the crowd which gathered at 3 P. M., to hear Mr. Dawson's first address, and at 7.30 P. M., the throngs waiting at Old Round Top Church an hour before the opening blocked the cars in the street. Hundreds were unable to enter. It was a meeting of great effect upon the Christian mind. Bishop McVickar of the Episcopal diocese participated in the service.

On Monday Mr. Dawson addressed the ministers of the state of all churches and creeds. They filled one-third of the floor space in Beneficent Church with the public massed about them, filling all available room in the large auditorium. On Monday evening Mr. Dawson was in Pawtucket at a union meeting that left little standing room in the Pawtucket Congregational church.

The deep spiritual effect of this visit of Mr. Dawson was best shown on Tuesday night, March 14, when hundreds from many churches gathered in Beneficent Church to pray for God's power to be declared in this city and state. It was the clearest sign of all that we are justified in expecting greater things to come. A movement is already gathering force to unify the religious strength of Providence in a ten-days' mission in May with Mr. Dawson as leader. Congregationalists are much in-

debted to Rev. Archibald McCord, chairman of the evangelistic committee appointed by the conference last spring, for his faithfulness and success in developing this difficult work.

F. B. P.

At Montclair, N. J.

The Dawson meetings, March 16, 17, have attracted wide attention throughout the state. Ministers and laymen representing many denominations attended from numerous surrounding towns and cities. There were three daily sessions. Conferences by Mr. Dawson were planned for 10.30 each morning; but, owing to misunderstanding, Mr. Dawson was not present at the Thursday morning conference. Deep as was the disappointment, his absence resulted in a spontaneous and impressive service of conference and prayer in which leading Baptists, Presbyterians, Methodists and others took part. On Thursday afternoon addresses were made by Drs. Hillis and Dewey of Brooklyn. In the evening Mr. Dawson preached on The Death of Self-Will.

On Friday he held a conference with ministers on the state of Christianity, methods of work, etc. The afternoon meeting was directed towards young people, Mr. John R. Mott, just home from his remarkable work in England, especially at Oxford, speaking on the danger of spiritual atrophy. Brewer Eddy, late leader of the Student Volunteers at Yale, pleaded for instant decision. Friday night, at special request of Dr. Bradford, Mr. Dawson told the story of his Brighton experience and the consequent renewed spiritual life of his church. It seems to be the testimony of all that the meetings were unusually helpful. H. P.

In Minnesota

A few years ago in traveling over Minnesota prairies in the evening one would see great lights springing up here and there. They were caused by the burning of stacks of straw after the fall threshing, but the beauty of these up-springing lights, glowing in the darkness of a fall evening illustrates what is taking place in our spiritual heavens in Minnesota this spring. Here and there over the state these revival flames have burst out in the last three or four weeks.

On the far northern boundary, among the log cabins on Rainy River, Rev. T. W. Howard is being assisted by Evangelist A. G. Parks in a series of meetings among the pioneers of the north. At Madison in western Minnesota meetings have been in progress for some weeks. Ours is the only English-speaking church in a community of 1,500 people; but the building was inadequate and even in the large city hall there was standing room only night after night. The community is largely Scandinavian and Lutheran. Not only the town but the surrounding country has been permeated by this power of the Spirit. Rev. J. K. Shultz is pastor.

At Dawson, also in western Minnesota, the same remarkable experience is taking place. A letter just received says: "We have had the most wonderful revival here that any one, the evangelist included, has ever seen. In this little place and surrounding country we have had 450 converts. The work has been a calm and quiet deliberation upon the better life." This is indeed a religious revolution and entails great responsibility upon those standing for God's service. Rev. R. S. Cross is pastor.

Word comes from Spring Valley, near the Iowa line, where Rev. Everett Lesher is pastor, that although the revival meetings have continued for nine weeks and produced unprecedented results, it does not yet seem possible to stop them. At last accounts they were continuing, with great interest. Such a work

of grace in a community of 1,500 people is a historic event. At Tyler, a Danish community in western Minnesota, where Rev. J. H. Hjetland is pastor, two weeks' revival services were conducted by Dr. C. H. Crawford. The movement was largely among the business men, and indeed, this seems to mark all the work so far. In this community, so largely foreign, twenty-seven had signed cards at last accounts and interest was strong and deep. At Redwood Falls, a village of 2,000 inhabitants, in the great revival just concluded every business man in the community, except three, expressed his belief in Christ and his intention to follow him.

At Park Avenue Church, Minneapolis, Dr. G. S. Rollins, pastor, meetings began a fortnight ago, the neighboring Presbyterian church joining, under the leadership of Evangelist Pratt. Interest in that part of Minneapolis has been steadily deepening and, though the meetings are only under way, there is great promise of a deep and permanent awakening in that section of the city. May the fires started on this altar spread to our other churches! The pastors of the Twin Cities are looking and praying for such an outcome.

Elmore, a railroad town on the Iowa boundary, has just organized a Congregational church, which is a phase of this out-breaking religious interest. Practically the whole community has attended services in a large hall, from the inception of this movement a few weeks ago. The church of forty-two members, with a Sunday school of 125, which has been self-supporting from the start, are visible results of this awakening.

Our large churches at Fairmont and Lake City, with many others in the state, are planning revival meetings as Easter draws near.

While we have had revivals every year, the extent and thoroughness of this work and its grasp upon men in the midst of life's toil marks the present interest as exceptional.

R. P. H.

Theater Meetings in Boston

At a meeting of the Boston Evangelistic Committee held last Monday, it was voted to adopt the suggestion of Dr. Loomis in our last issue. The plan is to raise about \$800, and lease the Grand Opera House, on Washington Street near Dover, which holds 2,600 people, for evangelistic meetings to be held every Sunday evening in April. The Y. M. C. A. orchestra will play in the lobby for a half hour before service, and Dr. McElveen will preach at the opening meeting.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 17

Mrs. Herbert W. Stebbins presided, and her thought of prayer for our missionaries was emphasized by Miss Sharp, Mrs. Capron and Mrs. McLaughlin. Mrs. J. K. Browne brought encouraging words from Harpoor letters, of the theological class, of sixty women to whom Mrs. Cary is teaching lace making, of the revival of the "brides" meeting" which Miss Emily Wheeler initiated years ago, and of the "meeting down the hill" where poor women are helped morally and spiritually.

The presence of Miss Matthews of Monastir, whose name, with that of her associate, Miss Cole, was on the calendar for that day, added much interest. Miss Matthews told of the girls' school, of the orphans added to their care and of the readiness of the other girls to help them. Of the twenty-nine who have graduated, twelve are now teaching and all together have rendered 106 years of service. They gain a strong hold upon the villages and are lights to the people there.

25 March 1905

In and Around Boston

The Religion of a Man of Letters

The second in the current Lenten course on Vocation and Religion at the Old South Church was given last Sunday evening by Dr. Hamilton W. Mabie, who described the Religion of a Man of Letters. It was not as concrete and personal as had been hoped, and dwelt more on the general attitude of literary men toward organized, institutional religion. "The secret of literature," he argues, "is the response of the immortal within us to the immortal without. Therefore, the literary man has always been a religious man. Though not absorbed primarily in organized religion, he has often been a believer, but rarely a part of any ecclesiastical order. Sometimes when most religious he has been most out of touch with the general interpretation of religion, because it has failed to give him the things which he craved—the sense of life in all things and the presence of beauty."

Books of the Soul

The Boston ministers were given a rich treat last Monday morning in Dr. G. T. Smart's timely and scholarly lecture on the great classics of devotion. Among these he especially commended the *Theologia Germanica*—which he considers truer and safer for modern needs than Thomas à Kempis's *Imitation of Christ*—Jeremy Taylor's *Holy Dying*, *The Apologia of Cardinal Newman*, Emerson's *Essays on the Over-Soul*, Amiel's *Journal*. One gains from such study a sense that he is in a spiritual world, a world of unity and of God; and a longing for union with God as a permanent attitude in the religious life. The writers carry the sacrificial idea to its highest terms and make one feel that the world is well lost to gain the everlasting God. These great souls achieved an interfusion with the divine personality and an abounding joy in the experiences of the religious life. To live with them helps one to secure similar blessings and wins for him an entrance into sympathetic theology.

An Interpreter of Biblical Literature

Not only Bostonians, but people from one side of the continent to the other are grieving at the death of Mrs. Helen Cole Duffield, who endeared herself to all who knew her by her attractive personality and aroused the interest of all who heard her fine interpretative readings from the Bible. She believed the Bible should be studied from its literary side more than it is and prepared herself to lecture by studies at Edinburgh University under Prof. David Masson, at the University of Chicago and Boston School of Expression. She has been the means of creating a new interest in the Bible as literature and originated the Biblical Lecture Course of the Twentieth Century Club, now in its second season. She was a welcome speaker at women's clubs and also at various educational institutions. At one time she had in Boston a class of fifty clergymen and theological students. A year and a half ago she was married to Mr. Duffield, an Episcopal minister in Allston.

Yale Divinity Men Banded Together

The sixth annual meeting of the Alumni Association of Yale Divinity School, centering in Boston, was held in Tremont Temple, March 14. Prof. Williston Walker was the guest of the day, and spoke on The Advantages and Disadvantages of the Present Status of the Ministry. Recognizing fully the difficulties of the modern situation, he yet brought out its unique opportunities. It was planned to effect a permanent organization with moderate dues, in order that the annual meeting may assume greater dignity and importance. These officers were elected: president, Rev. S. C. Bushnell; vice-president, Rev. W. W. Jordan; secretary, Rev. F. B. McAllister of Cohasset. Alumni of the seminary who wish to be enrolled in such an association are invited to correspond with the secretary.

Greater New York

(*The Congregationalist* may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

At Broadway Tabernacle

The second Sunday, like the first, was impressive. Its services provided for the consecration of the church to patriotism. Dr. Jefferson preached upon The New Tabernacle—Its Opportunity and Purpose, a great discourse, visionary to those who fail to understand the modern city, prophetic to those beginning to learn the strategic position and reserve power of the new Tabernacle, both building and organization. Interdenominational fellowship logically had its exhibition, since patriotic causes depend for inspiration and success upon the unity of the churches. Rev. Drs. Smith, McArthur, Lubeck, Blackburn, Denham and Kittredge represented six sister churches. In the evening President Hadley spoke upon the Public Conscience and Dr. Lyman Abbott upon the Puritan Democracy, both re-emphasizing their well-known positions in splendid utterances.

The third Sunday of the dedicatory month brought the consecration of the Tabernacle to education. Dr. Jefferson preached upon Christ the Teacher, and the congregations showed increasing intensity in their grasp of the newer meanings of the Church of today. A meeting for students was held, with inspiring addresses by Chancellor H. M. McCracken of New York University and President Schurman of Cornell. On the theme, The Church and the School, President King of Oberlin spoke on the Pilgrim Emphasis in Education and President Mackenzie of Hartford on An Educated Minister.

March 15, the Work of Women was considered in three able addresses by Miss Emerson of the A. M. A., Dean Laura Gill of Barnard and Mrs. Kate Upson Clark. Last Wednesday the Work of Church Societies and Clubs was discussed by three experts.

The six Lenten services on Thursdays at 4 P. M., are being conducted by twelve ministers, all members of the church, six conducting the service, the others making the addresses. Rev. C. W. Shelton spoke on The Church a Family, Dr. E. B. Sanford on The Church a Brotherhood and Rev. A. J. Wyman on The Church a Body, on the first three Thursdays.

Gifts at the Dedication

Dr. Jefferson's sermon on the New Tabernacle was preceded and followed by many gifts toward completing and furnishing the parish house. Hon. C. N. Bliss and Mrs. Charles Abernethy gave \$10,000 each; Mrs. F. F. Thompson, \$5,000, which with \$1,000 from Mrs. Sarah M. Moore made \$26,000. Three hundred hymn-books, two silk pulpit gowns, a grand piano and a pulpit Bible for Taylor Chapel were given the last Sunday in the old church, in response to Dr. Jefferson's appeal before the sermon, in which he asked for \$10,000 to complete one floor in the parish house, and got nearly three times as much.

Evangelism Increasing

Union meetings on the Park Slope, Brooklyn are being held by the Park Congregational and the Methodist, Presbyterian and Baptist churches, under Evangelist L. W. Munhall, great interest being shown by the neighborhood. The most marked results are among young people, and so far over a hundred conversions are reported. In response to a call for prayer sent out to all the Brooklyn evangelical ministers, over a hundred gathered at the Lafayette Avenue Church for an all-day meeting, March 14. Dr. Foote said at the close, that out of thirty years' experience in Brooklyn, he could remember no such intense meetings, or such expectancy of a great awakening. Dr. Carson said the same out of his twenty years in the same city. The meetings in-

creased in attendance and power all day, the evening one filling the big church. Dr. Cuyler, Bishop Andrews, Dr. Cadman, Dr. McAfee and many others took part. All the speaking was brief, the leaders calling urgently for much prayer and many confessions, which followed earnestly. Uplifting reports were made from many directions, among others, that 100 conversions had taken place in two weeks in the Greene Avenue Baptist Church (Rev. C. Woelfkin). It was announced that all day meetings in the same place would be held the following Tuesday. Suggestions by the committee were adopted, providing that a week of prayer in all the churches be held March 26—April 1, each pastor leading according to his own judgment; that Saturday, April 1, be set aside for union prayer meetings in each section of Brooklyn, followed by a week of evangelistic services in all churches, each pastor conducting his own; and that, beginning April 10, noonday meetings be held in all Y. M. C. A. halls.

In Manhattan and Harlem

On the same day, March 14, a large meeting was held in Collegiate Church, Harlem, for prayer and confession, Rev. F. H. Jacobs being principally in charge. Two days later a second meeting was held in the Marble Church. After prayers and remarks, Mr. Jacobs called for more definite personal confession, self-humiliation, and more specific prayer, and an immediate and earnest response was made. These meetings are being repeated this week.

Clinton Avenue's Interim

Work in this great church and its two chapels has kept up its regular pace while waiting the coming of Dr. Boynton. The ministers supplying have been greeted by large audiences, and the week-day work has been well taken care of by the two chapel-ministers, Rev. S. W. King and Rev. W. S. Woolworth. Mr. King's tenth anniversary at Willoughby Avenue was signalized by a reception accompanied, to his astonishment, by a gift of \$250. Recent evangelistic services have deepened the life of both chapels, and added about twenty-five members.

SYDNEY.

Union Movements in New Bedford, Mass.

A joint meeting was held at the North Congregational Church, New Bedford, March 13, comprising the ministers of the Rhode Island and Massachusetts Christian Connection Conference and the Old Colony Congregational Conference, to consider a union between the groups of churches represented. The Christian Connection is numerically strong in New Bedford and vicinity. When that denomination withdrew from the Pittsburg meeting in April, 1903, and refused to participate in ecclesiastical union, Massachusetts Christians offered strenuous protests against a course which they felt to be in violation of a fundamental article of their belief. Within the past two years this feeling has so gained strength as to issue at last in independent action. Dr. M. C. Julien of the Trinitarian Congregational Church, New Bedford, was chosen chairman of the joint meeting, and Rev. William Carruthers, scribe of the Old Colony Conference, served as secretary. After a frank and altogether friendly interchange of views, it was voted that the matter be referred to a joint committee consisting of Rev. Messrs. F. E. Ramsdell and William Carruthers, Congregational, and Rev. Messrs. W. B. Flanders and P. A. Canada, Christian Connection.

A union revival is under way in New Bedford. A committee has been organized representing the different denominations, which conducts meetings each evening. As a rule neighboring churches unite and are addressed by some visiting preacher. Noonday prayer meetings are held in the chapel of the North Congregational Church with large attendance. Similar noonday services are projected for the great tuck factory at Fairhaven. Conservative estimates place the number who have already manifested a desire or purpose to begin the Christian life at upward of one hundred.

M.

The Motto and Method
of the Life of Jesus

Christ's Care for the Fragments

By Prof. John E. McFadyen, Knox College, Toronto

The Worth of Fragments
of Time, Strength and
Knowledge

Like all great things, the gospel of Jesus is too large to imprison within the walls of a definition; but if it is to be defined at all, it could not be defined more simply or justly than as "care for the fragments." Everywhere throughout his ministry, everywhere throughout the Gospels, shines his interest in the broken things of life. They interested him, because they vexed him; and they vexed him because they were missing their high destiny. Fragments are failures, and it was the mission and the delight of the Divine Artist to gather them together and bind them into a complete and beautiful whole.

And so it would not be unjust to find the motto of the life of Jesus in the words he addressed to his disciples after the feeding of the five thousand—"Gather up the fragments that remain, that nothing be lost." These words, slight as they seem, and humble as was the sphere to which they were first applied, are as a window through which we may look into the gracious soul of Jesus. They are not random words; they are words that rose from the very bottom of his heart, revealing the depths of its tenderness and the impulse of his entire ministry. Spoken first of fragments of bread, they are symbolic of his consuming and undying interest in fragments of every kind—of time, of manhood, of every broken thing.

THE SCENE BY THE LAKE

Very wonderful is this whole scene, and most wonderful of all is Jesus. The vast, hungry crowd is gathered in a spot, not far from the lakeside, where there was much grass. Jesus faces the crowd, and here, as everywhere, he is the Master. Gracious as he is, he is every inch a King. He speaks as one having authority, and at once the movement and confusion of the crowd change to order and beauty. They recline in companies upon the green grass, and with a true eye for the picturesque. Mark—or his informant—compares them, as they lay, with the brilliant colors of their dresses showing up against the grass, to flower beds. It is a happy picture; a touching one, too, when we think of the sore and troubled hearts that beat beneath many a colored robe. It is a blessed thing to see the poetry as well as the pathos of such a crowd.

But all was not over when the feast was done. The greatest thing was yet to come, and Jesus was yet to utter one of his most memorable words. There were broken pieces left, enough to satisfy other hungry men, and these must not be carelessly wasted. There were possibilities in the fragments which none saw but Jesus. The crowd had appeased its hunger and thought of nothing more, and it would seem that the disciples thought no more of the fragments than did the crowd. Nobody saw their value but Jesus; so, "when the people were satisfied, Jesus said to his disciples, 'Gather up the fragments—the broken pieces—that remain, that nothing be lost.'"

One might have been tempted to marvel at what seems the almost too rigid economy of Jesus. Why so much interest in fragments of bread? How could they ever serve again? But the marvel dies away the moment we consider the reason, for though Jesus is always authoritative, he is always reasonable. "Gather up the fragments," he says, "in order that not a thing may perish." The word here is the same as that used of the lost sheep, the lost coin, the lost son.

The world is full of fragments, and that must not be, says Jesus, let them be gathered up. All about us men and things are perishing, and that must not be, says Jesus, let nothing perish. He is the true Son of the God of whom it is said that he doth not wish that any should perish.

"That not a thing should perish"—it was of fragments of bread that Jesus spoke those earnest words; but they illumine not that incident alone, but the whole of his ministry from the baptism to the cross, and he wrote them literally on the pages of history with his heart's blood. Nothing vexed him so much as to see things perishing; it was for their sake he came. "The Son of Man," he said, speaking of himself, "came to seek and to save that which was lost"—and the word is the same as that here used for the fragments of bread.

To him the fragments were the most interesting things in all the world; and his command to his disciples was then, and is now, that they too should care for the fragments.

This care for the fragments has a hundred applications in the life of Jesus. The fragments of time to him were very precious, and he did not wish that any should perish. The day was long enough—for were there not twelve hours in it?—but it was not too long, and there were not too many of them in which to do his Father's business. Therefore, he gathered up its every fragment and filled it full of work or rest or prayer; for he never forgot that the night was coming when men work no more.

Beautiful, too, is the interest of Jesus in the ancient fragments of revelation. He knew that his Father had spoken to men in the olden time; and he treasured those fragments of psalm and wisdom and prophecy and gathered them together upon himself. He came not to destroy those relics of the past, but to fulfill, to complete, to illuminate their fragmentary suggestions, that nothing might be lost.

BROKEN LIVES DEAR TO HIM

But dearest of all to Jesus were the broken lives of men; and here, if anywhere, was the passion of his heart that nothing might be lost. The world was full of such fragments; but Jesus was the first to see how very precious they were, and how much could be done with them. The womanhood that had been shattered by sin he restored to conscience

and honor by the purity of his mighty love, so that the sinner who had been but too well known in the city was touched to tears by the sight of him, and in a penitent burst of pure and grateful devotion, fervently kissed his feet. Thus, by the magic of Christ's love, was many a fragment of fallen nature gathered up and tenderly put together again. Love and insight went together—love for the fragments, insight into their possibilities. His ministry was a continual gathering and restitution of the broken pieces. "Jehovah doth build up Jerusalem; he gathereth together the outcasts of Israel." It is a Christlike thing to care for the fragments.

Every life that is broken—whether by poverty or disease, by folly or ignorance, by sin or sorrow, by crime or misfortune—is another call to arise and do as did the Master, who loved the fragments and gave his life that they might be made whole.

This great word of Jesus is as applicable to the little things of life as to the great. Fragments of time, of strength and of knowledge are squandered and lost just as surely as fragments of character, and all for want of taking to heart the Master's simple word. The motto of our life should be the motto of his, "That not a thing be lost." If any useful thing that belongs to us perish, we are so much the poorer, so much the worse equipped for the work which is given to us to do.

How then shall we save the fragments from perishing? "Gather them up," says Jesus; or more literally and appropriately, "Gather them together"—for the Greek word means precisely that. The fragments are impotent, so long as they are apart; but bring them together, and see what wonders they will work. One broken piece of bread will do little to satisfy a hungry man, but twenty such pieces would go a long way. So it is with all our scattered and fragmentary resources. Every man is meeting every day with facts and statements of which it would be worth his while to have a permanent and accessible record. But we trust to our memories—those unhappy sieve-like memories—and the precious facts filter through and disappear. Or if, in a sudden access of wisdom, we record them, we do so without system; the records are loose, scattered or misplaced, and when they are wanted, they cannot be found, simply because they were not gathered together. Our resources are in many cases extensive enough, but they are too often useless in the hour of necessity, because they are not concentrated. The records are here and there and everywhere, and thus their cumulative effect is lost. They are practically impotent, because they are fragmentary. Would it not then be common prudence in these matters, as in all matters, to listen to the words of Jesus to his disciples, "Gather together the fragments, that nothing perish?"

THE GLAD SURPRISE

And then there is the surprise of the accumulated fragments. For we read that when the disciples had gathered as the Master had bidden them, they took up twelve baskets full. To those who gather the fragments there may be but seven baskets, or there may be twelve; but one thing is certain, that there will be more, far more, than ever they had dared to expect. The possibilities of the fragments are infinite, and a glad surprise awaits the man who has the wis-

dom to gather them together. He is richer than he knows. It may be but the odd moments of a day; but thirty minutes saved a day would yield over seven days in the year, and in seven continuous days a man who knows his own mind may do or learn much. Insight into the value of the fragments and will to gather them together—this is largely the art of life, and, in its widest application, constitutes the gospel of Jesus. The man who will gather his sheaves together will doubtless come again with joy.

has been sometimes done. The judgment of worth is not for them a subjective judgment, in the sense that they do not believe that it should make the same appeal to every other normal man. But they do not believe that their Christian experience furnishes forthwith a full fledged speculative theory of the universe.

132. *What does a call to the ministry mean? Is it nothing more than a desire, such as a man feels to enter upon the profession of doctor, lawyer, etc.? Is there divine insistence, yea, propulsion, such as is expressed by Jer. 20: 9, or 1 Cor. 9: 16?—S. D. (Massachusetts.)*

I suppose a call to the ministry for any man should mean a convincing sense that the ministry is the place where God wants him. But I do not understand that the Christian view of life requires less than a similar conviction on the part of every Christian disciple. It should be true of every work that a Christian undertakes, that he undertakes it because he believes that just now this is the place in which God would have him work. But equally conscientious individuals will differ largely as to the strength of their conviction in these decisions. This is a matter both of temperament and of special circumstances. And the sense of conviction may vary all the way from a calm and almost balanced judgment to the most intense feeling. But we are not free, in any case, to set aside the call of duty until it puts upon us the strongest conceivable pressure. A clear call to duty may often be found in what is simply the greater probability in the case.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

129. *Doubters are often told to act as if they believed and they will come to believe. How would you answer one who questions this advice as offering no security, who says this is making "the will father to the thought?"—A. P. (Ohio.)*

(1) Doubtless this advice may be given and followed with a wrong idea. No doubt illusion along this line is possible, if the advice is taken simply to mean the blind insistence that thing is so in spite of all possible evidence. We can never be safely relieved from maintaining an entirely open-eyed attitude in such a procedure. (2) At the same time, one may not forget the inevitable result of persistently ignoring the truth—the facts in any given case. The greatest truths may come to seem no truths through simple persistence in leaving them out of account, and the advice proposed should guard a man against this very common and serious error.

(3) I should say that the true spirit of the advice was rather that of scientific experiment, which virtually says, Accept the truth proposed as a working hypothesis, and so make a fair trial of it and see if it is not a hypothesis that will really work, that will justify itself in experience. And no just objection can be made to such honest experiment. It is thoroughly rational; it is simply an appeal to experience. (4) But the addressee has a still further ground. No idea or truth is fully ours until we have somehow expressed it. For the very sake of our thought and feeling, therefore, we need to express them if they are to mean the most to us. This principle lies at the basis of all laboratory work, for example, in our colleges. As applied to the problem in hand, it means that without action upon the truth you will hardly be at a point rightly to appreciate the truth itself. You must do it before it can mean to you all that it ought to mean. You are a creature of will and action, that is, not merely of thought or feeling. Every mental and physical state looks forward to some active expression. No truth, therefore, can come to its full significance without action.

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130. *Please explain your meaning of "every man a child of God." Is there any difference between the Christian as a child of God, and of one who is not a Christian?—A. T. R. (Ohio.)*

Christ's doctrine of the Fatherhood of God seems to me clearly to put God in fatherly relation to all men. This relation some recognize and some do not. The very appeal of the gospel, however, is based on the reality of this fatherhood, as is implied, for example, in the parable of the prodigal son. The difference, therefore, between one who has genuinely taken on, and one who has rejected the true Christian life, is in a word the

difference between the obedient and the disobedient child. A man does not cease to be a child of God in this broader sense because he is disobedient. But he is not a child of God in the narrower meaning of the obedient child. I may add that there seems to me to have been a great deal of quite unnecessary controversy upon this point.

131. *What is the true relation between theoretical and practical judgments in Ritschianism? Are the practical judgments independent of philosophy? May a judgment of value be a philosophical, a historical, or a scientific falsehood?—D. W. B. (Iowa.)*

It is difficult to give an answer to this question that shall be at the same time brief and satisfactory; but the following points may be at least suggestive: (1) Ritschl tried to exclude from his theology all propositions that can be regarded as merely speculative. He is reported to have said to his classes in theology, that if they found anything in his theology which they could not preach, they could cast it out; it was no proper part of his theology. (2) He wished to base all his theological statements directly on Christ and the Christian's own experience, and he did not regard as any proper part of his theology any doctrine which was not the direct outcome of the Christian's own experience. (3) And yet, Ritschians often personally hold as probable many views which they think are not thus substantiated. But of such views they would say that they are not a proper part of Christian theology, but only more or less probable added speculations.

(4) There are two tests which it seems possible for us to apply to reality, and that which verifies itself most deeply to our reason must meet both tests: the test of logical consistency and the test of worth. Neither the judgment of logical consistency nor the judgment of worth, neither the theoretical nor the practical judgment is subjective in any derogatory sense of that term. The appeal, it is true, in both views must be inner. When, for example, Professor James appeals to the fact that "the whole feeling of reality, the whole sting and excitement of our voluntary life depends on our sense that in it things are really being decided, and that it is not the dull rattling off of a chain that was forged innumerable ages ago," he is appealing, in the defense of a possible freedom, to a judgment of worth; but this judgment does not in itself contain the theory of its consistency with other judgments. A judgment of worth that is held by a man so strongly as to become a principle of action, must be regarded by him as somehow consistent with the rest of the world, and so cannot be for him a philosophical or historical or scientific falsehood, though he may clearly recognize that he has not yet worked out any theory of its full consistency with the rest of things. It seems to me a very shallow reading of the Ritschians to attribute to them a virtually hypocritical holding of their main Christian contentions, as, on the ground of their "value-judgments,"

Henry Churchill King.

Lenten Programs

CONTRASTS IN CHARACTER

Two Builders: The man whose house stood and the man whose house fell.

Two Worshipers: The man who prayed to himself and the man who prayed to God.

Two Thieves: The man who mocked and the man who pleaded.

Two Beggars: The man who begged here and the man who begged hereafter.

Newport, Ky. Rev. F. E. Bigelow.

THE DIVINE LIFE IN MAN

Old truths restated for busy people.

MORNINGS

Preparation for the Divine Life

Election.

Calling.

Its Beginning

Conversion.

Regeneration.

Its Progress

Union with Christ.

Justification. Palm Sunday.

Easter. Decision Day.

Sanctification. Preparatory Lecture:

EVENINGS

What is your life?

What is the way of escape from sin?

Repentance and its fruit.

The naked fact of degeneration.

Confession of Christ.

Isaiah's great "But" and the "Except" of Jesus.

Triumph.

Concord, N. H.

Rev. Edwin W. Bishop.

Friday Evening Lectures

THE CLAIMS OF JESUS CHRIST

As the Teacher of a New Life.

As the Fulfillment of the Spiritual Ideal.

As the Perfected Human Personality.

As the Expositor of the Divine Life.

Jesus' Teaching of the Kingdom of God.

Jesus' Demands for Discipleship.

Jesus the Supreme Spectacle of Sacrifice.

Salem, Mass. Dr. A. A. Berle.

The Schoolmaster*

By Zephine Humphrey

XVIII.—CONTINUED

A slight shock went the circuit of the dignified company. They, the school-commissioners, insulted by this whiffet! Joel Barnes made a scarcely perceptible grimace. Henry Slocum looked startled. But as for Jeremiah Strong, he drew himself up with tremendous impressiveness.

"We, for our part, can tell you, madam," he enunciated, "that your opinion makes little difference to us one way or the other."

"Fools, fools, perfect fools!" Phoebe Bridges went on, as if there had been no comment, gazing reflectively at the three faces before her. "You shut up!" she flashed out suddenly at Jeremiah Strong making ready to speak again. Surprise caused him to lose his hold on the sentence for which he had just drawn in his breath, and he was left behind. "I tell you, I'm goin' to speak today"—her voice was clear and unhurried—"an' you needn't none of you try to stop me, for it won't do a mite o' good. There's some things that's bound to happen. The sun's bound to set tonight, an' you can't stop it. I'm bound to talk this afternoon, an' you can't stop me. I guess I've been gettin' ready for this most all my life. I'm goin' to speak now, an' then I'm goin' away, an' never, never comin' back again."

She paused a moment, and folded her hands before her over her tawdry gown. The look on her face was as quiet now as her words. Only the intensity of her eyes and the bitter droop of her mouth remained to point her tragic.

A strange picture truly, in the great bare room—the row of sturdy, roughly clad men faced by the slender woman, so flaunting in her attire, so serious in her manner, white chip hat and tragic mouth; and behind them the painted city street, lending to their assembly a yet more incongruous air, almost an aspect of unreality. The woman's words, however, were real enough. And the men sat and listened. There is, in even the slightest, most inconsequential creature at times, perhaps only at some one time, a latent capacity for command, a power to speak and be heard. Uncalculating earnestness brings the occasion about. These three commissioners, representatives of a township, had met with a grave purpose directly relative to the putting down of a vain and foolish woman; and now they sat before her, that same naughty woman, and listened in silence while she talked to them.

"I ain't never ben bad at heart," she said, tipping up her little chin under her gaudy hat. "No, I ain't now, I tell you. Time o' the revival I was real minded to be a Christian. I was comin' out o' church, thinkin' about it, an' feelin' real serious, when I heerd some one say behind me—kinder stage-whisper I guess you'd call it—" Phoebe Landers? O no, hardly. Think of her mother. 'Twould be a misfortune to the church to be connected with that tribe. Anyway she'd be pretty sure to backslide right away."

There was a moment's pause.

"I liked my mother," Phoebe continued, in an impartial kind of voice. "Good or bad, I liked her. I was young an' fiery too. I thought if the church didn't want me, I wouldn't trouble it. My land! I was mad at the whole caboodle when I went home that night. I'd ben so kind o' worked up, you see. I thought they meant so well. 'Twas a real important whisper, when you come to think about it, that I overheard that day. But I dunno as I've ever ben really sorry. I couldn't a left ma; she needed me. An' probly I should have backslid. We was a

sort o' religion to each other, ma an' I. Mebbe you think that's a queer religion. Well, do you know, sometimes we used to think yours was a queer religion, too. We couldn't understand. But we did understand each other, an' we see just how it was; we knew we couldn't help it. There's a lot o' things folks can't help, livin' off 'mong the mountains that way. You don't know much about livin', you folks in the village."

She paused, and swept the three commissioners with a doubtful, pondering glance, as though uncertain whether to enlighten them. Then she locked up her secret knowledge tolerantly, as a wise instructor with children, and went on with her narrative.

"'Twasn't so much to tell you 'bout myself, after all, that I come here today. Nor yet about poor ma. She's safe and dead now. I only thought mebbe you'd believe me better if you knew just how it was; that we didn't neither of us go for to be bad, that we couldn't help it, and that anyway the church folks didn't want us. Now!"

She reached the point of her argument, clasped her hands, and looked, turn by turn, into the faces before her. Her voice took on almost a solemn cadence, so in earnest she was.

"You commissioners have met to talk about Mr. David Bruce. That's the person I've come to talk about, too. You don't know nothin' about him; I happen to know a good deal, I sh'd think you'd be real glad to see me."

She cut herself short, and glanced inquisitively about the room.

"Got a Bible here?" she asked.

Mr. Henry Slocum roused himself from the sort of spell in which he had been sitting, and opened a couple of table drawers, hurriedly, one after the other.

"No, I thought probly not," said Mrs. Bridges mildly.

She put her hand into her pocket.

"I brought one, you see," she remarked, laying a small red volume, childish in form, down on the chair before her. "It belongs to Lucy, my daughter. I'm goin' to use it to swear on in just a minute. But first we've got to understand each other, to know what we're swearin' about. You think that Mr. David Bruce has ben guilty of wrong-doin', an' therefore you're goin' to dismiss him from his school. That's so, ain't it?"

She looked from one to another of the commissioners, each of whom in turn dropped his eyes and said nothing. Her lips curled slightly.

"Speak, you, Henry Slocum," she said.

"At least you can be honest."

Henry cast a hurried glance sideways at his companions, but met with no response. He was left to the decision of his own judgment.

"I s'pose that's about the point of the matter," he admitted. "Though we ain't by no means made up our minds yet. Seems to me"—

He broke off, leaving his sentence in the air. However much, in his kindly old heart, he might like David Bruce, he could hardly bring himself to side openly with this woman. He passed his hand once more in perplexity over his head, and all his hairs stood on end.

But Phoebe Bridges was not in a mood to care who spoke or who did not speak, who sided with or against her. She lifted the Bible from the chair, and held it out to Henry Slocum.

"Take it," she said.

He took it.

"Now."

She drew herself up very straight, and there was a solemnity in her manner such as no

priestess, for the moment, could have excelled. Behind each slow word beat an impelling power, determined on conviction. She stripped the cheap rings from her right hand with an instinctive movement and laid the hand on the Bible.

"I, Phoebe Landers Bridges, do most earnestly declare that Mr. David Bruce is innocent of all wrong-doin', so far as my knowledge goes; and, in order that you may believe this, I swear it in the name of the Father, an' of the Son, an' of the Holy Ghost. Amen."

It was, perhaps, not a strictly conventional form of oath, but its effect depended not on its form. At the end, the roses on the white chip hat bent a little forward.

Then the pair of blue eyes underneath them flashed an imperative look at Henry Slocum.

"You believe me?" Mrs. Bridges demanded.

"Yes, I believe you," he answered.

"And you?" she turned to Joel Barnes.

Joel returned her gaze piercingly for an instant.

"Yes, I believe you," he, too, then replied.

"And you?"

But Jeremiah Strong raised his head with a sudden shake, as though he would rid himself once for all of some hampering delusion. He rose to his feet, and shook his shoulders, too. He was like an impatient lion.

"No, I don't believe you," he said, facing her. "You daughter of Belial, how should I believe you, coming here with your masterful airs to pull the wool over our eyes. I ain't no fool like these two here. I know sin when I see it. Believe you? It's lies and sacrifice you've ben guilty of."

It would be a determined purpose indeed which would not lose heart a little, inwardly at least, at finding itself confronted by the dead-rock, blank-wall obstinacy of this man. But Phoebe Bridges smiled. The certain shade of sweetness that had lain in her grave face when she took the oath had vanished even on the instant of her turning to Jeremiah Strong, and her look was once more bitter. She narrowed her eyes again.

"Of course there's that proverb about folks in glass houses," she said, speaking very slowly, "but it ain't so much that I'm thinkin' about as a story in the Bible—a woman once who was goin' to have stones throwed at her. I dunno—perhaps, Mr. Strong, you'd better send for your son, an' let him begin."

The color went out of the commissioner's face so suddenly that he was obliged to put out his hand and steady himself by a chair.

"Stop!" he cried huskily, wishing to thunder forth the word, but failing.

The misdemeanors of Caleb Strong, Jeremiah's only son, were matters of common surmise and veiled discussion up and down the valley. Little was definitely known, but much was suspected. The other commissioners turned away their heads, embarrassed, and, it may be, pitiful.

"O, no, I shan't stop," Phoebe Bridges went on serenely. "Not unless you'll agree to believe what I said about Mr. Bruce. You needn't believe this either, you know. I'm just as like lyin' now. I don't see why you should mind."

She surveyed her victim with a mild glance of innocence.

"One day not long ago"—

"I tell you, you shall stop!"

There was no doubt about the thunder this time. It seemed that he would certainly crush her on the spot, so fiercely he advanced upon her, with his right hand raised in menace. She retreated a step or two, but faced him intrepidly.

"O, of course you can make me be still right here. I'm only a poor, weak woman. You can gag me, an' tie me, an' lock me up. But

* Copyright, 1904, Zephine Humphrey.

you can't kill me, after all. There'll come a time when you'll have to let me go, an' then, an' then I shall talk."

Her tone was completest triumph.

For a moment longer the commissioner stood before her, his great hands clenched, his face distorted with rage and pain. Then a strange thing happened. He sat down in his chair, laid his arms on the table, and buried his head in them, with a groan which went through the room. The touch of his life's great sorrow had completely mastered him. He did not even resent the pressure of the woman's hand on his shoulder, or the sound of the woman's voice, vibrating with compassion.

"You pore man! You pore father! I'm sorry. I had to do it. There wan't no other way. I wish'd you'd please forgive me. If you only knew how I talk to him, an' tell him he's got to change. He's young yet. He'll come out all right. You needn't go for to fret. An' now!"

There came again the ring of decision, softened by pity, but unweakened nevertheless. Phoebe was not the woman to lose sight of her original purpose.

"Tain't as if I asked somethin' wrong of you. On my heart an' soul, on God's Word, it's the livin' truth. Can't I make you believe me? What more can I do or say? I can kneel to you, I suppose; I can beg an' pray to you. O, heaven! how awful it must be not to be able to believe anythin' good of a sinner!"

She was on her knees by this time, suiting her action to her words, and, with hands clasped over a corner of the table, was gazing despairingly, yet commandingly still, at the bowed head before her. The pink roses in the white hat quivered a little with the inten-

sity of her feeling. Will against will; the conflict was momentous.

But the hour was destined throughout to be one of strange happenings to Jeremiah Strong. He had never before given way to emotion in the presence of others. He had also never before believed a right which might by any possibility be discovered to be a wrong. Yet he believed this woman. Really believed her. There was confidence in the eyes with which he looked up at last, and gave his consent. It was not that he feared her revelations, and therefore yielded. There was that in the man which would have sacrificed reputation of son and pride of family, without hesitation, to an idea of duty. No yielding was this at all. But the chord of sorrow, being smitten suddenly in a heart, works transforming harmony. Almost for the first time in his life, Jeremiah Strong genuinely believed.

"Thank you," said Phoebe Bridges simply, after a moment.

She rose to her feet, and replaced the little Bible in her pocket.

"I'm goin' now, an' I think you folks," with a nod at Joel and Henry, "might as well go, too. There ain't no more call to stay. Mr. Bruce bein' proved innocent, the meetin's over, ain't it? Only this much more I'd like to say." She lingered on the outskirts of the group. "In my opinion, there ain't never been so good a man as Mr. Bruce in Lincoln, nor one so cal'fated to help the town along. You'd better be careful how you interfere with him."

Once more she started to go, and stopped and turned again. The life had gone out of her face since her purpose had been accomplished. She looked haggard and worn and

old. The gay hat and the ribbons were more than ever incongruous.

"I told you I was goin', an' never comin' back. It's true. I'll rid the town of my presence. There sha'n't no one suffer any more because o' me. My little girl'll be growin' up soon. I'll not have her hampered an' hindered, an' mebbe goin' wrong at last to keep me company. Ma needed me; that was different. But I can get on alone. You can tell Lucy, if you see her, I've took her Bible. Mr. Bruce'll get her another. An' she must cook for her pa. She might a liked me real well, that little girl, if—"

Here, having almost reached the door in her progress of recession, Mrs. Bridges caught sight of her face in the mirror. For an instant she stood at gaze. The reflection was not flattering. Dull eyes, hollow, faded cheeks, flaunt of youthful hat—poor wreck of vanity! Then a change came over her. With an effort she forced the light back into her face, bit her lips to make them red, and smiled courageously. It was all done in an instant. Turning, she faced the commissioners, and swept them a splendid courtesy. The effect was of something brilliant, surprising, dazzling, a flash of color and light.

"I'll bid you good afternoon, gentlemen," she said, and vanished.

Five minutes later, Jeremiah Strong sat alone in the silent room. His elbows were on the table, and his chin in his hands. It was only a pattern of oil-cloth that his eyes followed so intently, but it seemed completely to absorb him. And above him the city street still looked taciturnly.

[To be continued.]

"The Perennial Temperance Question"—Some Added Light

By Rev. Harry W. Kimball, South Weymouth, Mass.

The problems involved in the regulation of the liquor traffic are of perennial interest because they are of such tremendous importance. The fundamental problem can bestated simply. Without doubt, the elimination, or at least the rigorous regulation of the saloon with its attendant evils is to be desired both for the moral good of the individual and the economic good of the community. Yet such elimination or regulation must come from the citizens themselves. Enacted into law, it must express the will of the people. Right here a practical question arises. What shall be the unit of control? How large shall be the sphere in which the citizens, as a voting body, shall have the right to decide the method of dealing with the liquor traffic? Shall the sphere be the state, as in Maine and Kansas, or the county as in Georgia and other Southern states, or the town as in Massachusetts, or the ward as in some Western cities or as would be in the legislature, or shall it be the home, limiting the sphere of prohibition to the family? The theory of prohibition is all right; the question is, the size of the social sphere in which it may profitably work.

Maine with its prohibitory law commands large attention because it is an attempt to apply the ideal of prohibitory legislation to so large a political area as an entire state. My purpose is not to argue for or against the wisdom of such state legislation. It is indeed possible that what might work well in one state would not in another. But we need upon this problem all the light that can come from clear thinking and wisely-weighed results of experience. Therefore it seems a plain duty to point out errors of fact and inference as to the working of the Maine prohibitory law, which occurred in an article in *The Congregationalist*, March 11.

Maine people, as a whole, take the prohibitory law seriously. It is their way of grappling with a great and perplexing evil. They

recognize that new occasions demand new forms of law and new methods of execution, and it is not just to the earnest moral purpose of the people to label such changes as "tinkering" or to speak flippantly of them as "a new species of device for handling the unwieldy thing."

Nor is it evident that "the best public sentiment is setting steadily toward resubmission." The voices of her wisest statesmen are unswerving in their advocacy of the law. Governor Cobb in his recent message spoke noble words of praise in its behalf and added, "This law lies very close to the heart and conscience of thousands of the men and women of Maine." Only the other day in Congress, Charles E. Littlefield, Maine's ablest representative, in his eloquent tribute to Frances Willard, took occasion to voice with equal eloquence his appreciation of the prohibitory law of his state. Not very long ago I made a personal canvass of Skowhegan, the second largest town in the state, and found the best citizens practically unanimous in favor of the law and against resubmission. Moreover, March 3, the resolve to resubmit the prohibitory law to the people came up in the senate of the state legislature, and could only muster three votes in its favor.

Now our legislators are not, as a rule, temperance fanatics. They keep their ears close to the people and are sensitive to any ground-swell of public opinion, and if there were perceptible growing demand for resubmission, a resolve to that effect would have been able to muster more than three votes.

No doubt there has been a great amount of "political jobbery and official corruption" in connection with the workings of the prohibitory law, but in the light of the widespread venality which has recently been revealed in many of our states it would probably be a wise judgment to conclude that in Maine these evil conditions are not due to the prohibitory law, as a law, but rather to the selfishness of human nature, indifference to

civic welfare, and impurity of political methods which are the basal causes of corruption wherever it occurs. Moreover, the "spasms of so-called enforcement" have usually expressed the earnest desire of a goodly portion of the people to vindicate the majesty of law and uproot the saloon.

After twenty years of close study of the temperance situation in Maine, I venture to assert that the underlying spirit, the primal springs of action behind most efforts for enforcement have been profoundly ethical, rather than "political." Here is one illustration: In the county of Somerset, in whose temperance campaigns for eight years I had a part, the movement was constantly and distinctly ethical. After five years of agitation the spirit of independence had been so trained that one thousand Republicans cut their party ticket in the interest of law enforcement. For over two years the law has been enforced, and the men who enforced it went out of office honored and beloved. It is being enforced today thoroughly and to the satisfaction of the people, in Somerset County and in a majority of other counties of the state. Whatever the vital relation may be, enforcement of the law in Somerset County was followed by a religious revival throughout the county. Especially was this noticeable in Skowhegan and Madison, which had been storm centers of the enforcement campaign. In the year following the temperance victory, the two Congregational churches alone in these towns received over one hundred additions on confession. The people having been awakened ethically became revived spiritually.

As to Cumberland County, with which the article in question especially deals, two facts should be made clear. First: Mr. Pennell and his "platform of nullification" did not receive the approval of a majority of the citizens. As so often unfortunately happens, the temperance vote was divided. The candidate of the Republican party promised to enforce

the law, and many a temperance man either took him at his word or voted for him from a sense of party fealty. On the other hand, the Prohibition party nominated a man who, when Sheriff Pearson died in office, had most efficiently taken his place, and thousands of temperance men, mistrusting the Republican candidate and suspicious of the political forces around him, voted for the Prohibition nominee. By a substantial number of votes Mr. Pennell failed of a majority, and it is not right to give the impression that a majority of the citizens of Cumberland County upheld him in his outrageous nullification of law.

Secondly: Nullification by a public official of an integral part of the constitution of the state is "higher criticism" with a vengeance. The sheriffs of Maine have sworn before the most high God to enforce her laws, and when they go out to do directly the opposite, it is surely a low ethical standard which refers to

this act as simply "a technical violation of the oath of office." Far nobler was the position of President Roosevelt when police commissioner of New York city. He may not have believed in the Sunday-closing ordinance, but, because it was a law of the state, he did his best to enforce it.

According to your correspondent, Mr. Pennell is a Christian. I have had Maine saloonkeepers tell me that they were Christians. Granted, but let us add, Christians on a very low plane. Let us not suggest that officials may use their own judgment in enforcing laws of the state. If so, the will of the people as expressed in law amounts to little, and the solemn oath of office becomes a meaningless form of words.

Into the question of the efficiency and advisability of the prohibitory law I have not entered. I have simply tried to put some facts right.

weakness a cordial and kindly response from the Episcopalians to the church's initiative, the result could not be in doubt. While all the delegates sincerely regretted that this council marked the end of denominational relations with this church, there was unanimous and hearty endorsement of the wisdom of the proposed course, and best wishes for the future welfare of these fellow-Christians, wherever they may go.

As to interdenominational relations, little need be said. In view of the underlying cause, there is no call for chagrin over the fact that a few of our brethren who could no longer support themselves have accepted the help of a friendly hand; but rather a feeling of satisfaction that they have so long held out against the strong, internal influences tending to this change. The cordial relations which have increasingly prevailed of late years between Congregationalists and Episcopalians are not rationally affected by this event. There is certainly no cause for either exaltation or depression of denominational pride on either side. There is better reason for expecting that the kingdom of God in North Brookfield will receive broader and more efficient service through the establishment of an Episcopal mission today, than there was to expect a like result from the division of Congregational forces half a century ago, or from the longer continuance of two churches of the same order.

So far as the broader union of Christendom goes, this event is wholly without significance, save as it reveals on the part of the Episcopal Church a fresh token of its single conception of unity, that is, through absorption; and on the part of Congregationalists an endorsement of common sense as a good guide in the practical problems of church maintenance. Incidentally it has emphasized the Episcopalian denial of the reality of any churchly relations or entities outside the historic episcopate, and the contrasted breadth and charity of the Congregational polity, an emphasis which we have no desire to obscure so long as it exists, a contrast which causes us neither regret nor discontent.

That "Transfer" to Episcopacy

By Rev. John L. Sewall

The recent council at North Brookfield, Mass., called by the Union Congregational Church, deserves more detailed notice than the mere publication of its findings in the last issue of *The Congregationalist*. In view of exaggerated statements in the daily press and the apparent involving of interdenominational relations, it is well to review briefly the facts, and emphasize the spirit and convictions of those who labored until well into the evening in framing the result of council.

It is proper to point out the inaccuracy of the account in a Boston daily of the next morning, claiming that this council was called "to dismiss a Congregational church to the Episcopalians," nearly all of whose members were about to make said change; and concluding with the statement that this act immediately and wholly severed this church from further relations to Congregationalism. There has been a noteworthy persistence in various quarters of statements phrased like the above quotation, calculated to convey to the careless reader the false idea that a Congregational church in its ecclesiastical entirety was to be bodily transferred to the Episcopal denomination. This idea seemed to pervade the letter sent by the Union Congregational Church to the bishop, asking to come under his care; but there is no suggestion of it in his answer. That ignored the church which had with the utmost formality addressed him and was sent to "the congregation," which had no organic life, and from whom he had received no communication. The form of the letter-missive, however, and all the church's action leading up to it, were in well-informed and scrupulous agreement with the letter and spirit of our denominational usage.

The action of the council was correspondingly explicit. It was clearly recognized that this Congregational church was no longer able to support itself; that there was no ground for giving outside Congregational aid; and that further efforts for union with the First Congregational Church of the town were inexpedient. The council therefore advised the only other possible course, the disbanding of the church. To "dismiss" this entire church to a denomination which would not even recognize its ecclesiastical existence would have been a bit of stultification which never entered the minds of members of the council.

Had such a course been possible from a technical standpoint, existing conditions would have prevented it. Instead of four hundred Congregationalists eager for a change of denomination, as has been reported all over our land, it was found that only from twenty to twenty-five individuals were willing to enter the new fold, less than half the resident membership, less than one-third the total membership. In providing for the future church re-

lationships of these eighty-two fellow-Congregationalists, the council went into minute detail. It distinguished two kinds of churches to which these members might go: first, those which admit that a Congregational church is a church, and therefore will welcome its members as church members; and second, those churches which deny that a Congregational church is a church, and therefore require one coming from it to discredit all his previous relations to the body of Christ, and unite on a first confession of Christian faith.

The result further specified that this church must maintain its present corporate existence until every present member had been, in one of these two ways, transferred to some other church. This process may take months or a year or more; during which interval Union Congregational Church will still be alive. The question of the disposition of property did not come within the scope of the council's advice, as the Union Society was not a party to the call.

In stating the reasons for this action, the council wisely avoided allusion to certain events in the church's history, largely determinative of this outcome and well known to all in the vicinage, but upon which there might have been sensitiveness on the part of some in the church. For the enlightenment of our denomination at large, however, as to just why we have lost this church from our fellowship, some things ought to be frankly said:

First, there has been no dissatisfaction with Congregationalism nor craving for Episcopacy sufficient to account for the disbanding of this church. As one member of the council, who represented the church as closely as any one, said emphatically, "This church would continue a Congregational church if it could support itself." But when once this necessity was recognized, there were worthy and ample reasons why the thoughts of a united and forceful group in the church should turn toward the Episcopalians, and why the congregation should generally pledge its support to such forms of worship. As pointed out in their letter to the bishop, this church and congregation have for some time contained a contingent of Episcopalians. As all the neighboring churches know, Union Church had as its pastor, from 1891 to 1900, a minister who made no secret of his sympathies with the Episcopal Church; who built at his own initiative and with money partly secured by his solicitation the present structure which is peculiarly adapted to the forms of worship of that church; who brought in the bishop to confirm his own young people in the Episcopal faith, and who finally entered that communion.

When to the inevitable influence of such facts was added in the hour of the church's

Among the Seminaries

YALE

The college preachers for the six opening weeks of the winter term have been: Robert E. Speer, Henry van Dyke, Joseph H. Twichell, Samuel G. Smith and Bishop William F. McDowell. In the public lecture course have come: H. F. Krehbiel, Ernest Thompson Seton and Leland T. Powers. Three recent series of lectures included: two by Rev. W. H. Sanders—brother to the dean—of West Central Africa, who gave a valuable portrayal of The Religious Ideas and Practices of the Native African; two by Dr. Leonard W. Bacon, who with great keenness set forth The Principles of Church Music, with their application to practice; and two by Rev. Shepherd Knapp, who, as the alumnus lecturer, discussed suggestively The Relation of Shakespeare to Religion.

The list of honors in the Divinity School for the work of last term is announced as: *Fogg Scholars*: 1905, G. H. Driver, H. H. Guernsey; 1906, M. L. Burton, L. C. Porter; 1907, W. F. Randolph. *Allis Scholars*: 1905, H. F. Bell, W. I. Wood; 1906, D. J. Cowling, E. Evans, Jr.; 1907, H. E. Brown, E. H. Haig, A. T. Steele, K. O. Thompson. G. H. D.

ATLANTA

The seminary has been favored recently by an exceptionally strong course of lectures on The Personality of Jesus by Dr. H. S. MacAyeal of Akron, O., who spoke every afternoon for a week beside conducting a devotional meeting for students each evening.

The seminary has been offered ten acres of valuable land in the city on condition that it will move from its present site. The Southern Medical Missionary School has begun its work as an affiliated institution. It has a faculty of six leading physicians of the city and is self-supporting from the start. Free treatment is given the white and the colored people of the community about the seminary. Many are taking advantage of the opportunity, and thus the seminary is enabled to serve in a much needed way.

J. E. K.



Silent Baby

The baby sits in her cradle
Watching the world go round,
Enrapt in a mystical silence,
Amid all the tumult of sound.
She must be akin to the flowers,
For no one has heard
A whispered word
From this silent baby of ours.

Wondering she looks at the children
As they merrily laughing pass,
And smiles o'er her face go rippling,
Like sunshine over the grass,
And into the heart of the flowers:
But never a word
Has yet been heard
From this silent darling of ours.

Has she a wonderful wisdom
Of unspoken knowledge a store,
Hid away from all curious eyes
Like the mysterious lore
Of the bees and the birds and the flowers?
Is this why no word
Has ever been heard
From this silent baby of ours?

Ah! Baby from out your blue eyes
The angel of silence is smiling—
Though silver hereafter your speech,
Your silence is golden, beguiling
All hearts to this darling of ours,
Who speaks not a word
Of all she has heard,
Like the birds, the bees and the flowers.

—*From Songs of Motherhood (Macmillan).*

THE PRESIDENT had a congenial opportunity in his address before the Congress of Mothers in Washington, the other day, and made **The President at the Congress of Mothers** the most of it in a lay sermon on the dignity of motherhood. His warning against race suicide was repeated in emphatic fashion, and there was real feeling in his tribute to the character and service of the home-maker and child-trainer. The point of view was frankly masculine, and the only touch which will be likely to awaken protest was the statement that a woman neither required nor should ordinarily receive training as a bread-winner. In view of the uncertainties of life, many of us who honor the mother's work quite as much as the President are coming to think that one of the needed features of education for every woman is some definite training which would fit her, in case of need, to earn a living. We have seen the sorrowful helplessness of women, suddenly thrown upon their own resources, too often to think that such a possible experience is one to be left out of the educational account.

IN ONE respect the President's address is particularly characteristic and particularly valuable. We mean in its appeal to courage. **His Appeal to Courage** refusal to bear children is to a great extent, as the President asserts, caused by a mistaken love which wishes to spare them the struggle of life.

It rests upon a lack of faith in the future. Mr. Roosevelt's emphatic assertion that the struggle in itself is good, and that a cheerful and courageous acceptance of the conditions of our life and training of our children to meet them is a needed tonic for our self-indulgence and weak pity for our children. Not so have the great races faced the future. And if we, as a people, so think of our opportunity and the inheritance of our children, the working of natural forces will clear us from the way of some more courageous, though perhaps less cultured, stock.

persons than repeated pulpit announcements or church calendar notes can do; and these reminders are doubly efficacious if they are simple, informal and cordial in expression.

We may write: "The regular Mothers' Meeting will be held, etc. You are invited to be present, and it is hoped that you will participate in the general discussion which is to follow the address upon the Wise Cultivation of Self-Control in the Young." This form of notice will bring out some; but others will stay at home because of the seeming formality of the suggestion. The result will be very different if these timid ones receive a pleasant letter, speaking of the good points of the last meeting, and saying: "We hope to have a few incidents or facts given quite informally in a conversational way from the experience of mothers as to how children may be induced to try to keep from crying for trifling causes, or how we can get them to endeavor to control their tempers. If you feel like it, please help us out a bit with a few words from your own experience, observation or reading along this line." Suggest a different phase of self-control in the different letters, for it is the definiteness with the informality of this sort of request which brings results.

Who is to write such letters and pay for them? If need be "pass the hat" for postage at every meeting; there must be some paying and painstaking "to get hold of the public," as advertisers say. The president and secretary may share the letter writing with the faithful few. Vary the letters as far as possible. Sometimes inclose a brief quotation to be read; or ask for the suggestion of "two wholesome books which your children like," or for a question on any subject interesting to mothers or on some special theme—this to be written out and put into the question box, whose contents will be considered at the next meeting. The questions may be answered impromptu by one of the quick thinkers or by individuals who are willing to take one each. This exercise is especially effective in inducing timid ones to take part. Once a year suggestions for the presentation of certain themes or lines of study for the regular work may be placed in the box for guidance in making up the year's program.

A plan which has proved helpful is to give a list with brief review of new books and articles of interest to mothers in the current magazines and journals. The grandmothers and maiden aunts and mothers of "grown-up children" can fill this niche of helpfulness for the younger mothers who, having scant leisure for reading, often feel as if they were behind the times.

The most practical of the articles referred to in the book review might be secured and each month made into a mother's scrap-book to be owned by the union

How to Have a Successful Mothers' Meeting

BY CLARA S. COLTON

Not long ago there appeared in *The Congregationalist* an open letter from a member of a maternal union regarding the non-attendance of younger mothers, although, as the writer said, "Our meetings are always interesting and we frequently have good speakers from outside." Observation and inquiry indicate that the absence of mothers supposedly most needing help is by no means an uncommon fact in maternal unions.

Various reasons are assigned for this fact. Perhaps the most common is that the multiplying number of good causes calling for the attention of women leads to a proportionately small coterie of workers for each. Busy and conscientious housewives must decide whether they will work for foreign, home or city missions; for temperance, political reform, village improvement, church debts, mothers' unions or Sunday school teachers' guilds, to say nothing of domestic science clubs, physical culture classes and so on in long and worthy array.

"The increasing popularity and broad scope of women's clubs have lessened our workers," say some members of maternal unions. "The programs are too theoretical and literary to be of practical value to mothers of young children," is in substance the reason given by others for their lack of interest. And still others excuse their absence on the ground of feeling that they were coldly treated when they did go. These and other causes for lessened attendance at mothers' meetings may perhaps be summed down to four points wherein improvement might be made: more practical helpfulness in themes presented, more informality in discussions and general management of the meetings, more cordiality or sociability, and then, since the claims of other causes are so manifold, more novelty and variety to attract attention and hold interest.

For gaining attention an ounce of personal effort is worth a pound of public notices. The sending out of written reminders of a meeting will bring out more

and sent around on a time-saving and help-giving mission to busy mothers. In line with this is a modest form of a circulating library, *i. e.*, the interchange of children's books for reading aloud to little ones, and of books helpful to mothers themselves, which are lent or given to the mothers' society. Current magazines and periodicals containing articles pertaining to the home may be mutually shared in this way. This mothers' circulating library may do still wider good by working through the Sunday school.

The necessity of more definite help for the mother's every-day needs is genuine. Fine addresses on Lofty Standards, Kindergarten Principles, Creating a Taste for True Art, are all good; but it was found that the attendance of young mothers greatly increased when the experiment was tried of utilizing "local talent" in the form of practical talks by a dentist, a doctor, a teacher of hygiene, a physical culture director and a trained nurse. Said a young mother in regard to this plan, "I have learned not only about things, but how to do things that I never knew before."

Another point for practical helpfulness is an informal and frank interchange of experiences. Do not confine this to successes. "Confessing faults one to another" is New Testament doctrine, and a mutual exchange of faults, mistakes and struggles among mothers warms and teaches as nothing else can do. A conscientious mother said recently,

"I used to think that my children must be the worst that ever were, but one day Mrs. B., whom I admire so much, told some incidents of the perverseness of her boys and of her perplexities, and it encouraged and helped me more than all the papers and addresses heard that year at our meetings."

Some Mistakes Mothers Make and How to Avoid Them describes such a meeting definitely enough except to those who are to be prepared to open the discussion, and if experiences are told by them in a simple and sincere spirit, with a touch of humor, others will follow far more freely and helpfully than they do in response to the regulation formula after the reading of a paper: "Have any of the ladies present any remarks to offer or questions to ask? If so, we should be glad to hear from them." We all know that these appeals are only too often followed by solemn silence.

For a part of one meeting during the year, the mothers of children over ten may come prepared to answer the questions propounded by mothers of children younger than this.

Memories of My Mother's Training in Truthfulness, or Sabbath-keeping, etc., announced as a topic for ten or fifteen minutes' time of some meeting, will bring forth interesting results.

One last suggestion should not be omitted. As the druggist at the soda-water fountain, after mixing the syrups, adds the bubbling, foaming, last ingredient which gives life and zest to the whole, so the enlivening force of sociability must be added to perfect the other essentials for a successful mothers' meeting.

Adult anarchy is nursery lawlessness come to the full corn in the ear.—*Parkhurst.*

Tangles

19. ENIGMA

With toil and cost men bring me here
From tropic forest, flower-decked,
That life's wild storms they may not fear
With me to guard them and protect.

The dull are sharpened by my aid,
Rough places I make smooth and bright;
And when small errors have been made,
I'm often moved to set them right.

Although of yielding nature, men
Look for decisiveness in me;
And make me name the victor when
A conflict's ended doubtfully.

MABEL P.

20. COMPARATIVES

The second word in each pair sounds like the comparative of the first with no regard to spelling.

1. A shell-fish; noise. 2. To cut grass; a greater quantity. 3. To supplement; a reptile.
4. A noise; a meal. 5. Part of an animal; a carpenter's tool. 6. A small number; a journey. 7. Another small number; a part in singing. 8. A pain; a division of land. 9. A prohibition; a flag. 10. A salutation; an arbor. 11. A dose of medicine; a support. 12. A vegetable; an angle. 13. To observe; a prophet. 14. The spirit; pertaining to the sun. 15. To convey land; an evergreen tree. 16. Where metals are found; one who is under age. 17. Myself; anger. 18. A knave; to run. 19. To flee; pay. 20. To exhibit; beach. 21. An exclamation; product of a mine. 22. An expression of disgust; a destroying element. 23. Preserved; frankness. 24. A fruit; a mechanic extorter. 25. A problem; a season.

C. J. K.

21. CURTAILMENT

Complete, A NOTE, but not a DRAFT,
Not e'en a CHECK, but still I'm due.
Cut off my tail, I and my craft
Are found in churchyards, so are YOU.

J. E. M.

THE TANGLE SOLVING

As was predicted, No. 13 was found a tough tangle, but it was a very fascinating one, and splendid results were achieved by those who reported their solving efforts. About twenty-five of the lists submitted are practically as good as that of the author of the tangle, differing names fitting nicely, while as many more complete lists have one or two names not quite so pat.

One of the lists is cleverly illustrated. It entitles the sender, Mrs. H. L. Bailey, to much credit for a cute bit of work, and the first impression was that it decided the tie in her favor. More critical comparison with other solutions, however, showed one—or possibly two—of her names to be slightly less acceptable. One of the other complete lists proves to be absolutely perfect, and this gives full names with dates of birth and death, being moreover a model of neatness. For this list the prize is awarded Clara L. King, North Easton, Mass.

Many other lists—including incomplete ones—show careful work and are unusually good, but space does not permit special acknowledgment of each. The oldest participant in this contest seems to have been a New York lady of eighty.

Other recent solutions have come from: E. H. Pray, Chelsea, Mass., to 12; A. N. Clark, Dover, N. H., 12; W. F. Loring, Central Village, Ct., 12; Clara L. King, North Easton, Mass., 12; Eunice M. Small, Brooklyn, N. Y., 12; J. D. Myers, Wauwatosa, Wis., 12, 14; Mrs. A. E. S. Wakefield, Mass., 12; Mrs. E. E. Cole, Boston, Mass., 12, 14; L. M. E. Boston, Mass., 8, 9, 10, 11; R. C. H., Providence, R. I., 12, 14.

ANSWERS

15. The bridal knot.
16. Tar, art; now, own; tan, ant; car, are; scone, cones; tea, eat; seen, cents; name, amen; near, earn; scamp, camps; sage, ages; sadder, adders; smile, miles; spear, pears; scares, caress; steam, teams.
17. A-lien.
18. 1. De-cant-er, deer. 2. De-file-ment, dement. 3. Sp-oil-ed, sped. 4. St-ray-ing, sting. 5. Complain-ing, coming. 6. Mis-take-s, miss. 7. Un-season-able, unable. 8. Not-ice-able, notable.

Closet and Altar

PRECIOUS IN GOD'S SIGHT

The Lord taketh pleasure in them that fear him, in those that hope in his loving-kindness.

We set apart things that are precious; the godly are set apart as God's peculiar treasure [Ps. 135: 4]; as his garden of delight [Song of Sol. 4: 12]; as his royal diadem [Isa. 62: 3]; the godly are the excellent of the earth [Ps. 16: 8]; comparable to fine gold [Lam. 4: 2]; double refined [Zech. 13: 9]. They are the glory of creation [Isa. 46: 13]. Origen compares the saints to sapphires and crystals; God calls them jewels [Mal. 3: 17].—Thomas Watson.

O thou who art calumniated, have patience! God knows. Thou who art misunderstood, be resigned! God sees. Thou who art forgotten, have hope! God remembers.—Joseph Roux.

There are deep things of God. Push out from shore!
Hast thou found much? Give thanks and look for more.
Dost fear the generous Giver to offend?
Then know his store of bounty hath no end.
He doth not need to be implored or teased;
The more we take the better he is pleased.

—Charles Gordon Ames.

We only rightly know him when we realize that to please God is to give God pleasure, as earthly parents receive pleasure when their children please them.—J. Hudson Taylor.

All that God desires is to give you his great love, so that it may dwell in you, and be the principle of your life and service; and all that withstands God's desire and his gift is the want of room for it, and for its free movement, when that room is taken up with yourselves and your little personal interests.—William Bernard Ullathorne.

Higher, purer,
Deeper, surer,
Be my thought, O Christ, of Thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of Thy divine!
Not my thought, but Thy creation,
Be the image, purely Thine;
Deep within my spirit's shrine
Make the secret revelation;
Reproduce Thy life in mine.

Fulfill Thine own desire in me, O Lord my God, that Thou mayest find delight in my swift growth toward the perfection of my nature. I am aware of my own desires which lead to disappointment or leave my spirit open to the lure of swift temptation. Let my thought henceforth be the thought which Thou hast of me and for me. Give me a better measure of the worth of life, that I may discern between trivialities and the great concerns of Thy kingdom. And assure my heart of Thy love more perfectly. For while I know that I am precious in Thy sight I dare not think too meanly of myself or become blind to opportunities which Thou hast set before me. And my love needs the warmth and strength of this assurance in the busy and the quiet days. Amen.



Did You Ever Think

Did you ever happen to think, when dark
Lights up the lamps outside the pane,
And you look through the glass on that
wonderland
Where the witches are making their tea in the
rain,
Of the great procession that says its prayers
All the world over, and climbs the stairs,
And goes to a wonderland of dreams,
Where nothing at all is just what it seems?

All the world over at eight o'clock,
Sad and sorrowful, glad and gay,
These with their eyes as bright as dawn,
Those almost asleep on the way;
This one capering, that one cross,
Plaited tresses, or curling floss,
Slowly the long procession streams
Up to the wonderland of dreams.

—*Harriet Prescott Spofford.*

Dancing Dickey

A VERY TRUE TALE

BY ADELINE M. JENNEY

Till he was almost two years old, which is quite grown up for a canary, he lived in Grandpapa's sunny south room, and spent his time tweaking off the little sweet alysium buds in the window garden and doing other snippy things. He and Grandpapa visited all day long, and he learned to sit on Grandpapa's finger and to eat bits of nuts held between Grandpapa's lips; but as yet he was plain Dickey Bird, just as he was christened when Papa Burton brought him home, a dear, fluffy, tailless baby.

But one day Dickey Bird could not find Grandpapa, though he called and called, and, though the sun smiled his brightest, poor Dickey Bird was not to be comforted.

At last Papa Burton came through the room.

"Upon my word!" he exclaimed softly, "I believe the little fellow is grieving, too." And he took the cage and swung it above the dining-room window.

Dickey Bird was so grateful that he could hardly wait till dinner time to show what he could do, and no sooner was grace said than he threw back his small green head and burst into a lusty carol, accompanying himself with a wild mazurka-like dance, up and down the perch, through the swing and back again, finishing with an elaborate bowing and scraping, worthy of a spoiled *prima donna*, till every one stopped eating and laughed heartily, except Papa Burton.

"Allie," he said soberly, "I'm going to open the door. I think the little chap wants to get out."

Dickey Bird began to flutter with delight as Papa Burton came towards him, and when he slipped his fingers in to lift the latch the canary flew upon them,

screaming and pecking in comical fashion. And when the door was finally open and Papa Burton had retired to his chair he stepped down daintily and put his roguish little head out, looking this way and that, with a triumphant twinkle in his black eyes. The next instant he hopped to the edge of the cage, and, to the delight of the family, began another of those riotous songs and dances, for which he became famous.

Suddenly, however, in the midst of this exciting performance he lost his balance, his weak wings only helping him to alight gracefully at Papa Burton's feet, and there he stood and screamed till Papa Burton put down his hand. Then up he hopped and began the second of his notable stunts, "climbing the stairs"; that is, hopping from one of Papa Burton's outstretched fingers to another as they were alternately held above him.

That afternoon he was rechristened, with a drop of violet perfume, "Dancing Dickey," and immediately became the most popular member of the Burton family, both at home and abroad; for he had no false modesty and few prejudices, and the larger and more clamorous his audience, the greater his delight.

There was no acrobatic trick suggested that he would not attempt; and his small heart so brimmed with joy that he often awoke and sang in the night if he chanced to hear any one stirring. But, strangely enough, there was one time when he could not be induced to sing and that was in the morning before Mamma Burton, who was not very well, was up. His cage stood close to her door. When Papa Burton would slip out for an early wrestle with his sermon, Dancing Dickey greeted him with a subdued chirp; but not until he saw Mamma Burton stirring behind the *portière*, would he really sing.

It was Papa Burton's delight to put him into a well laundered white cuff and get him to whirl round and round in the slippery tube, following his fingers as he presented them first on one side and then on the other till he resembled nothing so much as an animated bunch of tumbled feathers.

Another little trick of his was to light upon the tip of a person's shoe and scream till he was tossed up like a football. If he hit the ceiling, so much the better, and, beside himself with glee, down he would drop upon the foot almost before it could resume its position on the floor, and again demand to be thrown up; nor would he tire of this till his attention was diverted to some other form of amusement.

He was a veritable little mischief, too. He would contemplatively preen his feathers while Papa Burton settled himself for a nap; but hardly had his breathing grown regular than down he would

swoop and execute his favorite song and dance upon the poor man's face. But it was all so merrily meant that no one could be angry at him.

He liked, too, to drop down from a picture upon Helen's head. Of course his claws would get mixed up in her hair, and then such a screaming as there would be before he was liberated! Once or twice he tried it upon Papa Burton's bald spot, but he very soon learned better and after that flew to his shoulder. Another place he liked to ride was on top of Mamma Burton's high back comb.

He was a bit spoiled, and if the family were sewing or reading he took various ways of apprising them of his presence, walking over the pages or tweaking the needle out of their hands.

One day Papa Burton was writing and had no time for small birds. Dancing Dickey trotted back and forth over the sermon paper and finally took hold of the nib of the pen, letting it go again so that it spattered ink all over the page. But Papa Burton was determined not to be disturbed. Dickey watched him out of the corner of his wicked little eye a moment as if to say, "You won't, eh?" then he lit upon his hand and tried to get hold of the other end of the pen. Failing of this, he hopped up Papa Burton's sleeve to his shoulder and began to sing close to his ear, a form of torture he usually reserved for Billy, the hired man, of whom he for some reason strongly disapproved. Of course, by this time the sermon was forgotten and Papa Burton awaited developments. They came quickly enough, for Dancing Dickey suddenly ceased singing, tweaked a long hair on the lobe of Papa Burton's ear, then, flying to his lapel, jumped onto his beard and stuck his incisive little bill into the minister's mouth. This won the day and a great romp followed.

Dancing Dickey was no one's fool, and though he came at call gladly, he knew the instant any one wanted to put him into his cage, and down he would snuggle on the topmost round of a chair, close to the seat, and keep as still; but his sociable little heart could not stand it long, and presently he would betray himself by the tiniest cheep.

Every day he developed new tricks, and he became the pet of the entire parish. Many a man and woman who came to the parsonage weary or heartsore went away with a smile on their lips at the bird's winsome antics. Dear, jolly Dancing Dickey, no one can convince the Burtons that there ever was a birdling quite so bright and loving as he!

The beautiful things that I love are three,
The shining sun, and the growing tree,
And my mother's smile when she looks at me.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Ministers' Retreat

Every year the Congregational ministers of Chicago and vicinity have met at the seminary and spent the day in prayer and conference. Last Monday was set aside for this purpose and the seminary chapel was well filled nearly all day. Rev. J. G. Millburn of the Plymouth Church dwelt on the loss of power which follows disregard of the warning, Quench not the Spirit, and an hour was given Evangelists Crossley and Hunter of Canada, now laboring at Oak Park, to describe their methods and point out conditions of success in evangelistic work. The morning session, though pretty well filled with talk, was stimulating and helpful. The afternoon session was less satisfactory, although Dr. E. S. Carr's treatment of the value of a union effort embracing the entire city awakened interest and discussion. If there were any lack in the conference it was in the direction of prayer. What most of the ministers desired was a season of devotion rather than prolonged discussion of even the most important topics. But it is almost impossible in this region to bring a company of ministers together even for prayer and avoid discussion. The closing hour, set apart for a sermon by Dr. F. E. Hopkins, was one of the best of the day.

Interest in the Churches

If there has as yet been no united effort among the churches, there has been manifest in most of them an unusual spiritual interest. Additions at the last communion were larger than usual at this season. Dr. Hopkins reported as the result of quiet personal work the addition of 380 persons, the majority adults, to Pilgrim Church during four years of his ministry. This report was given as an encouragement for those who feel that large additions are only to be looked for when an evangelist can be secured. At Maywood thirteen were received and at the next communion probably twenty will be added to the church there.

The Lenten Season

Save for a few extra services, scantly attended, one would never mistrust that for some great Christian denominations this is the most solemn season of the year, and that everything in the way of pleasure and social life is to be abandoned for religious meditation and prayer. Theaters are said to be as full as ever. The sale of seats for Wagner's "Parsifal," and for the entire opera season, has been unprecedently large. That there is need of instruction and warning from men like Mr. Dawson cannot be denied. But it is clear that no brief visit from him or any one else, however eminent or gifted, will make any lasting impression upon a mass of people like those who live in Chicago. Possibly a year's campaign would, provided the right men were to conduct it. Meanwhile the best that can be done is for each pastor to work away faithfully in his own field. In doing this he is at present meeting with more than ordinary encouragement.

A Long Pastorate

Sunday, March 12, Bishop Charles Edward Cheney of the Reformed Episcopal Church, pastor of Christ Church, Chicago, completed forty-five years of service. This has been his only pastorate. He began in a small wooden building on what was then little more than prairie. He has never been sensational in his preaching, but intensely earnest and plain-spoken. His rare personality, his social gifts, above all his faithfulness to his pastoral work, added to his ability as a preacher, have combined to make him the most eminent figure in the Chicago pulpit. No other minister has been in his place so long. None has served more frequently at public and civic

functions. In these later years the fate which has overtaken other churches has overtaken his. His old congregation has moved away and left the old church in the midst of a people who care little for religion and who can be reached, if at all, only by modern methods. Bishop Cheney came into public notice through his controversy, nearly a generation ago, with Bishop Whitehouse on the subject of baptismal regeneration, which resulted in his secession and excommunication from the regular Episcopal Church and in the formation of a new denomination. The sympathy of the public in the city has always been with Bishop Cheney. He has been in specially close relations with Congregationalists and a welcome preacher in their pulpits.

Suffering at Zion

Notwithstanding the visit of young Dowie and the messages from his father, food and supplies of various sorts at Zion are none too abundant. A good many suits against the city have been begun. The resignation of Deacon Charles Barnard as financial manager is the severest blow Zion has yet received. Dr. Dowie says it has no significance, that the assets of Zion are over \$21,000,000 when all debts are paid, and that while there is to be a second Zion in Mexico he will continue to make the Zion by the lake his home, and secure for it all the prosperity with which the faithful have credited it. Still it cannot be denied, even among those who have hitherto championed Dr. Dowie, that there has recently been some wavering in the faith, while outsiders are watching incredulously the fate of this new venture in commercialism and religion.

Congregational Young People Organize

Thursday evening, March 16, about one hundred young men met at the Lakota Restaurant, and after listening to short addresses for a little more than an hour, proceeded to organize a young people's union of which the object is to promote the interests of the denomination in and about Chicago. It has been felt that the club does not reach a large number of young men who ought to be brought together socially and for distinctively Christian work. By uniting forces they will be able to add greatly to the efficiency of our churches. The cost of membership is nominal and dinners or lunches will be furnished at a price which almost any one can afford. The constitution adopted is simple. A standing committee of seven, appointed by the Ministers' Union, is to co-operate with the officers of the union in its management. The voting body is to consist of three young men, appointed by the pastor, from each church. Several departments will be organized for special work, viz., for the formation of Bible classes, to promote loyalty to the denomination, to look after young people's societies, to arouse and preserve an evangelistic spirit.

There will also be a department of athletics. Rev. Frank Dyer, the most active promoter of the undertaking, was unanimously chosen president. The other officers are laymen. The plan is to have four mass meetings a year, probably in the larger churches or, if these are too small, in the Auditorium.

Chicago, March 18.

FRANKLIN.

The Anglican Bishop of Carlisle has come to the sensible conclusion that no church can be a healthy one in which the administrators are all clergy, and in this he reflects a growing sentiment in the Church of England, in consequence of which there is a decided turning toward some measure of lay representation.

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The Shepherd's Message to the Hireling*

By Rev. A. E. Dunning

But souls that of his own good life partake,
He loves as his own self; dear as his eye
They are to him; he'll never them forsake.
When they shall die, then God himself shall die;
They live, they live in blest eternity.

-Henry More.

This tenth chapter of the fourth Gospel cannot be understood except by studying it entire; and it must be interpreted by the story of the blind man healed of which it is the conclusion. This man belonged to the synagogue, which was the Jewish Church. It was in the care of the Pharisees, who claimed that it was the Church of God and that they held it in trust for him. They acknowledged that their blind sheep had received sight, but because Jesus had assumed to heal him on the Sabbath and, therefore, had broken their interpretation of the law of God, they would not admit that the power he had exercised came from God. They exhorted the man to give the glory to God for his eyesight, but not to confess that he owed anything to Jesus, who, they said, was a sinner. Because he would not follow their counsel, they excommunicated him. Then Jesus revealed himself to him as the Son of God, and the man believed on him. Driven out of the one fold in which he had been born and had grown to manhood, in which he had thus far learned all he had known of God, he gladly entered into another fold, whose door he discovered in Jesus, his benefactor, whom he now knew as the Son of God, and he found himself in the new kingdom of God.

The Pharisees who heard Jesus welcoming the outcast into his fold, as seeing what physical vision could not reveal, asked him if he regarded them as blind who could not see him as the healed man saw him. He told them that theirs was a willful and, therefore, wicked blindness [chap. 9: 40, 41]. Then, stirred to deeper indignation by their cruel perverseness, he delivered to them the solemn message, which, so far as the fourth Gospel shows, was his final one to the Jewish rulers. After that he withdrew from their province and crossed the Jordan to the eastward. The message includes:

1. *Christ's parable to the blind Pharisees* [10: 1-5]. They knew what sheepfolds were. One may see them today here and there on the hillsides of Palestine, each an inclosure of mud walls, with a single entrance. Without it the flock would not be safe, for not only hungry wolves lurk among the rocks, but human thieves and robbers also. As the sun goes down, the sheep follow the shepherd in through the gate and are safely housed. In the morning he goes to the entrance and the keeper opens it, for he knows the shepherd. Thieves have crouched under the walls, have mimicked the shepherd's voice, but usually in vain. Neither the porter nor the sheep are easily deceived. But when the shepherd cries, the gate opens, the sheep come trooping forth, he calls and counts each one and they follow after him, feeding on the grass as they go.

The picture is a common one in Syria. The voice of the stranger frightens the sheep and they crowd toward their shepherd. They know him and his voice. Jesus often spoke of the people as shepherdless sheep driven and scattered. Not many of them knew him yet, but those who came to him he taught and cherished and protected.

2. *Christ's interpretation of the parable* [vs. 6-18]. The Pharisees understood the picture, but not the application [v. 6], therefore he changed the figure. He presented himself both as the door into his fold and the shepherd of those who went in. By calling himself the door [v. 7], he meant that no one is commissioned to teach spiritual truth unless he has the spirit and purpose of Christ. "No one cometh unto the Father but through me." Those who claimed to exercise the authority of the Father while they rejected the Son he characterized by the severest names—"thieves and robbers," coming that they may "steal and kill and destroy" [vs. 8-10]. He made it plain why they deserved these names.

They were intensely religious, but utterly unteachable. They valued men only as they could use them to maintain their official position and defend their views. Those whom they could not so use they sought to ruin. The blind man healed was an example.

An upright purpose and an open mind would have led them to see the true character and work of Jesus: that acceptance of him as their Saviour and obedience to him were the door through which they might enter into sympathy with men as their shepherds, and guide and lead them into the truth. But they willfully went astray and led the people after them. In the same company Christ included all who seek to usurp his place as shepherds without his spirit.

When John had shown himself to be the only way of entrance for men into the office of teachers and leaders of his flock, he further showed his hearers that he is the ideal shepherd: and the supreme evidence of it is that he lays down his life for the sheep. That they might have life he sacrificed his own life [v. 11]. Here again he revealed himself by contrast with the false shepherds, the Pharisees. When the hour of peril comes no reliance can be placed on hirelings, for they have no love for the sheep. That is the real test [John 15: 13, 14]. Those who are more in love with their doctrines than with their disciples try to drive them when they hesitate to follow, but run away themselves whenever the wolf of persecution appears [vs. 12, 13]. Jesus goes before his own and gives his life for their sakes, and this reveals the heart of the Father [vs. 14-18].

3. *The division among the hearers of the parable* [vs. 19-21]. To many of the Pharisees such views as Jesus taught were the delusions of an insane person. They could not comprehend how men of learning and honor like themselves should love ordinary people enough to die for them. Of such they said, "This multitude which knoweth not the law are cursed." But others of the Pharisees

who heard had hearts not yet hardened hopelessly. His sayings appealed to their better natures. His deeds of mercy they could not regard as a madman's freak.

4. *Christ's answer to the Jews who sought to kill him* [vs. 22-39]. When they demanded an unqualified answer to their question whether or not he was the Christ, he replied that he had told them, but that they could not understand because they were not in sympathy with him, as his disciples were [vs. 26, 27]. Between him and them, he said, there was nothing in common. But with his Father he was in perfect unity [v. 30]. The necessary inference was that they had nothing in common with God, and they proceeded to prove it by taking stones to kill Jesus. He replied to their threatening advance on him that their own holy Scriptures declared that men were gods to whom the Word of God came; and that therefore they should not blame him for claiming to be the Son of God, when the works that he did and the words that he spoke so manifested God that they might know that he was in the Father and the Father in him. This so enraged them that he departed entirely from them, because the time for his sacrifice had not arrived.

Revival Notes

Mr. Dawson's two days at Bridgeport were days of great spiritual uplift to people of all denominations. The largest churches were far too small to accommodate all who desired to attend; and ministers and laymen from all over the state were there to catch the spirit of the "normal evangelism" which Mr. Dawson is earnestly seeking to impart. Every minister there will do better work for having heard him.

The New Haven evangelistic committee has arranged a schedule of union services in a half-dozen different sections of the city on Sunday evenings during Lent. Ministers are assisting each other; churches are organizing for visitation; unusual congregations, well attended prayer meetings and other encouraging signs are apparent. The expectation is not so much for a sudden awakening, though that would be hailed with joy, as for a permanent uplifting of church life and a readjustment of regular work to a higher level.

An interesting work has been done at the last two midweek meetings of Dwight Place Church. The resident membership is 851. Half the names were called by the pastor each evening; 371 responded by standing and answering present; 39 sent messages of greeting; 67 are invalid or shut in; 36 were away at school or temporarily absent on business. Total, 513 accounted for; 338 unaccounted for, but including some of the most useful members. There was great joy in the fellowship. As a response to the recent pastoral letter, and in connection with the efforts at awakening, the result was gratifying.

W. Robertson Nicoll says that if after the "voice of the trumpet" of the revivalist there does not follow "the voice of words" of the instructor in religion then nothing but disaster comes from revivalism, and he points to Wesley as the great exponent of sane revivalism, since he trained and schooled his converts. Moreover, he had an ethical message to his time, notably on the peril from accumulation of riches. Campbell Morgan has just been telling of a conversation with Mr. Moody in his last days in which the latter deplored the fact that churches were not more like homes to new converts in which they could be cared for.

* International Sunday School Lesson for April 2. Jesus the Good Shepherd. Text, John 10: 1-39.



A Word to the Children

THIS whole page ought to be given to the Old Folks, for they have been entirely crowded out for two weeks, and the "new pictorial heading," as D. F. calls it, shows that they are entitled regularly to a full column. What do you think of those pictures? At first I thought that dear little girl was *Josephine Bruce*, but not finding her name on my Corner list I conclude she is the artist. Besides, I think I recognize both the girl and the boy, although I will not print their names. Do you think the placid old gentleman on the right is the Despotic Foreman? I have not seen the artist, but understand that she intended him to stand for the Old Folks as a whole; I almost wish she had placed the picture of a gracious matron on the other side of the table to represent the many good women who are also our correspondents.

I must tell you too that I have just seen our dear missionary friend, Dr. Grenfell of Labrador, whom we have known so well ever since he wrote to us about finding our lost boy, Pomiuk, in 1895. Many of you, I hope, will have the privilege of seeing and hearing him also, during his sojourn in New England, which ends early in April with a Sunday in Pittsfield and a day at Yale University.

When Shall We Three Meet Again

Since the page given to this old song, with its Indian traditions, on Jan. 14, many letters have been received about it. Some stoutly maintain the story of the "three Indians;" others do not wish to disturb the "harmless tradition," even if untrue; while most reject the second piece, copied from the *American Vocalist*, 1849, as only a poor imitation of the original. Rev. L. F. Benson of Philadelphia, editor of a Presbyterian hymnal, sent a reference to its first appearance in American print, and the following of this clew has revealed the authorship sufficiently to settle decisively—and adversely—the pleasant old tradition of its Indian authorship.

The song was found in full in the *Churchman's Magazine*, New York, Vol. 7, p. 283, August, 1810. It is there credited to the *British Critic*. I was successful in finding that ancient London periodical at the *Athenaeum*. In Vol. 33 (p. 517), May, 1809, the department of reviews of current British literature, under the head of Poetry, has this notice:

Art. 13. Poems and Translations from the Minor Greek Poets and others; written chiefly between the Ages of ten and sixteen, by a Lady. Dedicated, by Permission, to her Royal Highness the Princess Charlotte of Wales. 8 vo. 165 pp. 5 s. Longman & Co., London, 1809.

This is indeed a phenomenon in literature, and one which we view with much satisfaction; elegant and animated pieces of poetry,

by a very young female, who joined (as we have reason to believe) the study of history, poetry, and of ancient and modern languages, with all suitable and useful branches of education. One specimen of the Translations, and another of the Original Poems, will surely recommend these efforts of ingenuity to many of our readers.

The "original poem," varying somewhat from later versions, is copied *verbatim*:

Canzonet for Three Friends: Written on leaving Scotland at thirteen years of age.

When shall we three meet again?
When shall we three meet again?
Oft shall glowing Hope retire,
Oft shall wearied Love expire,
Oft shall Death and Sorrow reign,
Ere we three shall meet again!

Though in distant lands we sigh,
Parched beneath a hostile sky,
Though the deep between us rolls,
Friendship shall unite our souls;
Still in Fancy's rich domain,
Oft shall we three meet again!

When around this youthful pine
Moss shall creep and ivy twine;
When these burnish'd locks are gray,
Thin'd by many a toil-spent day;
May this long-loved bower remain,
Here may we three meet again!

When the dreams of life are fled,
When its wasted lamp is dead;
When in cold oblivion's shade,
Beauty, Pow'r, and Fame are laid;
Where immortal spirits reign,
There may we three meet again!

When such are "the fruits of a very early age," what may we not expect from persevering study and reflection?

No copy of this book could be found in Boston or New York libraries. Mr. Bierstadt of the Boston Public Library found that of all the many authors who had used the same pseudonym, this "A Lady" was "Miss Vardil." Who she was, or whether she in later years, after "persevering study and reflection," fulfilled the prophecy of the genius of thirteen, nothing is known. If any of our correspondents are in the British Museum, they might consult the book for possible added light as to the author. Some literary antiquary in "auld Scotia" may know the place and circumstances of the original parting which inspired the "canzonet"!

Those interested in the history of this poem should read the interesting article, by Mrs. Helen Kendrick Johnson, in Vol. 10 of the Library of American Literature, copied from the *North American Review* of May, 1884. A still fuller article about the song may be found in her valuable book, *Our Familiar Songs and Those Who Wrote Them*, New York, 1881. She traces the piece back to English collections considerably later than the original volume, and in those the stanza as to the "youthful pine" and "burnished locks" is omitted. This leads her to infer that that stanza may have been added by Dartmouth Indians and the whole song used by them. The proven British authorship of the whole poem of course invalidates this theory, as its early date

does another tradition referred to, that of its having been used by the missionary students at Williams College in connection with the "haystack" meeting. That famous incident occurred previous to 1809, and in that year those students went from Williams College to Andover Seminary—a year before the publication of the song in America. Carefully read, the poem bears no mark of having been written with reference to missionary work "beneath a hostile sky."

Interesting quotations are given in Mrs. Johnson's book from a "distinguished Massachusetts educator," who in 1853 attended the Dartmouth Commencement to hear Rufus Choate's famous eulogy on Daniel Webster, and while "walking on the hill in the evening" heard some young men singing that old song which he had learned from his mother when a boy in Connecticut; also from a "New Hampshire poet," who remembered hearing it sung by an Indian when he was a boy. Mrs. Johnson does not know who the "educator" was, but the other gentleman was Mr. C. A. Jenks of Concord, N. H., who writes me now that in 1838 he heard one Maris B. Pierce, a Seneca Indian of the Class of 1840, who was visiting a fellow-student in Newport, N. H., sing a part of the song, which he is said to have translated into his own language.

The conclusion of the whole matter seems to be: that the entire poem was written by a young girl in England, or Scotland, some years before 1809, the occasion being the parting of three friends in the latter country; that it was published in London with other remarkable poems and reviewed by the *British Critic* in 1809; that it was copied in the *Churchman's Magazine*, New York, in 1810, and presumably in New England periodicals later, and so became familiar; that naturally it was used by students and others as a pathetic parting song; that—perhaps—the very fact that the Indian student (afterward a Seneca chief) sang it at Dartmouth gave rise to the tradition that it was written by an Indian, then that the three friends were three Indian graduates, and that it was their parting song under the "old pine," so much loved by all Dartmouth students—all this would be distinctly favored by the "burnished locks" and "youthful pine" of the song, although as a matter of fact the pine belonged—if anywhere—to the Scotch Highlands, and the "burnished locks" to the Scotch lassies who might have parted under its shade! While this tradition has gone with the song generally, it ought to be added that there are various instances of its use, as published in books and reported by our aged correspondents, entirely independent of any Indian association whatever.

Mrs. Martin

The Literature of the Day

Three Books on Social Problems

The simultaneous appearance of three works of superior importance dealing with social problems is indicative of the widespread interest in the subject. These books do not provide light reading or invite a lazy mood. They are rather bulky in volume and serious in tone. But they are full of vital interest and deal directly with living facts and conditions.

Principles of Relief, written by Dr. Devine, secretary of the New York City Charity Organization Society, is intended to assist those who are engaged in or are desirous of aiding in benevolent work. It deals with fundamental principles, the much-debated problems of outdoor and indoor relief, the care of dependent children, deserted wives, the question of intemperance and immigration and every other important problem connected with the work of relief. Not every one will accept all of Dr. Devine's conclusions, but none can fail to recognize the great value of the judgment of one who speaks from so long and fruitful experience. One section presents seventy-six typical examples of relief work. The final section describes the experiences of relief effort accompanying the great disasters, from the Chicago fire to the Slocum disaster. It is impossible to commend this work too highly to those who are interested in benevolent effort.

Of equal value, but quite different in material, is *Modern Methods of Charity*, by Prof. C. R. Henderson. This does not discuss principles, but chronicles actual activities. It is a compendium of information concerning private and public charity throughout Europe and the United States, presenting the student with a comparative view of great importance. Here one may learn how Germany, Great Britain, Switzerland, France and other countries are dealing with conditions similar to our own. It is a great advantage to know, for example, how the problem of the treatment of children or of old age or of vagrancy is dealt with elsewhere. We have much to learn from the experience of other countries. The ground covered by the book is so vast that information on any one point is necessarily condensed. But as a handbook of information pointing the way for wider research it is invaluable.

Labor Problems differs from the other books, for it deals with workers rather than with those who are out of work. But it is so closely confined to considering the conditions of men and women who are on the verge of poverty, who in hard times or from misfortune may become subjects for relief, that it may be said to look at the same topics from the preventive point of view. In some respects, considering such matters as child labor, immigration, sweating, strikes, it overlaps the work of the other books. It is intended for a text book and has consequent limitations, but it is a valuable handbook on those topics which are most closely allied to the problems of relief.

The owner of the three books is pos-

sessed of a remarkable amount of information concerning present conditions below and just above the border line of poverty and the wisest conclusions yet reached concerning methods for promoting fraternal and, if necessary, helpful relations with the great population involved.

PARRIS T. FARWELL.

[*The Principles of Relief*, by Edward T. Devine, Ph. D., LL. D., pp. 405. Macmillan Co. \$2.00 net.
Modern Methods of Charity, by Charles R. Henderson, assisted by others, pp. 715. Macmillan Co. \$3.50 net.
Labor Problems, by Thomas S. Adams, Ph. D., and Helen L. Sumner. pp. 578. Macmillan Co. \$1.75 net.]

Dr. Grenfell's Parish

In two books which appear together the romance and mercy of the mission to fishermen on the North Sea and along the dangerous coast of Labrador are vividly drawn. And in each Dr. Wilfred Grenfell is the central figure.

His own story, *The Harvest of the Sea*, is put into the mouth of one of the North Sea fishing captains, who tells of his experiences as an apprentice and his success in rising from the ranks into the position of fleet director, or admiral. It is full of the color of sea-life and gives a graphic picture of the evils which came in the train of the "coppers" or grogships which sold liquor to the fishermen, and of the help which came from the mission ships which drove them off the sea. Better and saner temperance lessons it would be hard to find than these chapters afford.

It must be confessed that the story form does not sit easily on the lively doctor's mind and he drops it entirely in the latter part of the book, where he crosses the Atlantic to the shores of Labrador. Nor is the result less engaging. He is so completely master of his facts and they are so interesting that we follow him with pleasure, only regretting that as chief hero of the tale his modesty will not allow him to speak in the first person. If any one of our readers is unfamiliar with the Doctor and his work, he will find himself introduced to strange places and adventures, to a great need and a wonderful devotion, and will feel the spirit of Christian service in these restrained, but eloquent pages.

In *Dr. Grenfell's Parish*, Mr. Norman Duncan suffers under no such restraint or modesty. He draws vivid pictures of the Labrador and the service which his hero has rendered to its people. It is a fascinating tale and told with real enthusiasm and charm. Of the two books this is the one to be read first, especially for a person who comes fresh to the theme. But having read this, the desire to know how the hero of it will tell the story of a work in which he has played so large a part must draw the reader to the companion book. In both is a witness to the true spirit of Christ and his Church which is of high value. The unusual stage of action and the chivalrous quality of the hero, once known, lay hold upon the imagination and will not let it go.

[*The Harvest of the Sea*, by W. T. Grenfell. pp. 162. F. H. Revell Co. \$1.00 net.
Dr. Grenfell's Parish, by Norman Duncan. pp. 155. F. H. Revell Co. \$1.00 net.]

RELIGION

Great Revivals and the Great Republic, by Warren A. Candler, D. D., pp. 344. Smith & Lamar, Nashville, Tenn. \$1.25.

That great religious revivals have done much to unify the nation and to promote its highest prosperity no one acquainted with their history can doubt. This thesis, however, has not been developed at length hitherto, and Bishop Candler of the Methodist Episcopal Church South, in undertaking this task has accomplished an important work. He has written an interesting, instructive and convenient history of American revivals, full of inspiration and suggestion for the present moment. The final chapter on the Next Great Awakening is an answer to the supreme question immediately before the American churches.

Inspiration in Common Life, by W. L. Watkinson. pp. 128. Thos. Whittaker. Imported. 75 cents net.

Inspiration is just the word to describe Dr. Watkinson's earnest and interesting talks. He brings the highest standards of Christian life home to the reader's mind by lively and energetic movement of thought and style.

A History of Preaching, by Edwin Charles Daigarn, D. D., LL. D., pp. 577. A. C. Armstrong & Son. \$1.75 net.

Considering the ground covered by this volume (A. D. 70 to 1572), and the necessary condensation of material, the result is remarkably satisfactory. It is practically a history of the Church, divided into four periods, and centering about the work of the pulpit. No name of importance is omitted, and to more than seventy considerable space is given. It would be hard to find better brief treatment of the lives, place and work of the great preachers from Chrysostom to John Knox. There are to be two more volumes.

The Perennial Revival a Plea for Evangelism, by William B. Riley. pp. 323. Winona Pub. Co., Chicago. \$1.25.

An always interesting, and just now especially timely, subject treated somewhat discursively, but with suggestiveness. The author undertakes to cover too extensive a field, ranging from the relation of revivals to the individual and to churches, to their bearing upon benevolence, reformation of society and world evangelization. Considerable valuable illustrative material is furnished, but the book lacks the directness and impressiveness which comes from concentration upon one end.

The Holy Spirit Our Teacher in Prayer, by R. A. Walton, D. D. pp. 132. Winona Pub. Co. 50 cents net.

The title is misleading. The theme of the book is Prayer, concerning which much good advice is given and some that is not so good. Of the Holy Spirit as Teacher too little is said. At points the author is extreme and unbiblical. A quotation will indicate the quality of his work. "We should always look with suspicion upon one who begins to talk about the Fatherhood of God and the Brotherhood of Mankind. This is the Shibeoleth of those who wish to rob Christ of his glory!"

The Christian Opportunity, by Randall Thomas Davidson. pp. 233. Macmillan Co. \$1.50 net.

Sermons and speeches delivered in the course of the archbishop's recent visit to the United States and Canada. Most of them were addressed to Christians of his own denomination, but some in answer to a more general welcome. They strike the note of cordial relation between the English-speaking peoples and of a manly and earnest Christian faith.

BIOGRAPHY

The Life of Florence Nightingale, by Sarah A. Fooley. pp. 344. Macmillan Co. \$1.75. Well told and interesting throughout is this life story of "the most popular heroine in modern history." Her love for nursing showed itself in early youth, and years of training added to this natural ability and fitted her perfectly for her position as leader of the nursing staff sent to the relief of the soldiers in the Crimean War. She is, indeed, the mother of intelligently systematic army relief. Her wonderful work at Scutari and the love and devotion of the soldiers are too

well known to be repeated here. But it may be a surprise to many to know that Florence Nightingale is still living in England and will be eighty-five years old in May.

Sydney Smith, by George W. E. Russell. pp. 242. Macmillan Co. 75 cents net.

A discriminating survey of the life of a notable and interesting man. Sydney Smith was a preacher of remarkable sense and ethical helpfulness as well as a tireless reformer and one of the most spontaneous of humorists. His life is worth study. Almost the only shadow on it was his lack of sympathy with religious fervor. The story is told in an interesting way and in good proportion.

Dames and Daughters of the French Court, by Geraldine Brooks. pp. 290. T. Y. Crowell & Co. \$1.50.

We meet in these pages such well-known French women as Madame de Sevigne, Madame Roland, Madame Le Brun and Madame de Staél, and their lives are depicted for us with the enthusiasm and vivacity with which this author has made us familiar in previous books. Without being in any sense original contributions to history, they are entertaining reading, and suggest the appropriate historical atmosphere.

The Kaiser as He Is, by Henri de Nousane. pp. 257. G. P. Putnam's Sons. \$1.25 net. A Frenchman's acute and interesting, but too-prejudiced, account of the active and volatile German emperor. The elements of his character are drawn with great skill in marshaling appearances so as to magnify eccentricities and minimize good qualities. Yet the reader feels that the author makes an effort to be just. As a study of contemporary politics it is interesting.

FICTION

The Fugitive Blacksmith, by Charles D. Stewart. pp. 321. Century Co. \$1.50. A jolly and rewarding story, with a fresh humor and clean-cut pictures of unusual scenes of life. The machinery admits of a double plot, and both are held well in hand and made interesting. No one can help liking the clever-handed blacksmith with his trials and his loyalty to his chum, and no one but will feel at home with Finerty either in his sand-house or his home.

Veranilda, by George Gissing. pp. 348. E. P. Dutton & Co. \$1.50.

Admirers of Mr. Gissing will find themselves here in the presence of a wholly new phase of his thought and a wholly different manifestation of his talent. The story belongs in the straitest sect of the historical novel, treating with a wealth of learning and imagination an important, though little known period of Roman history. What the author would have made of it if his life had been spared for completion and revision, is a question which will interest the curious. The editor has left it without an ending, and has thereby emphasized its historical and archaeological rather than its fictional interest.

The Summit House Mystery, or The Earthly Purgatory, by L. Dougall. pp. 345. Funk & Wagnalls Co. \$1.50.

A mystery story which keeps the reader guessing to the very last. It is a novel without direct love interest, though love plays a part in the intricacies of the plot. It is well and interestingly written, and the scene in the mountains of Georgia is depicted with charm. The characters are clearly drawn, and one gets an interesting glimpse of life in the South in the period following the war.

The Silence of Mrs. Harrold, by Samuel M. Gardenhire. pp. 462. Harper & Bros. \$1.50. A somewhat unusual story as to plot. A woman of tragic history marries a man who promises never to ask any questions about the past. The secret and its discovery and the way the husband endures the test sustain the interest of the reader in spite of a stilted style and the intrusion of much material about trusts. Taken by itself, however, the account of the Theater Trust is amusing and enlightening.

The Blockaders, by James Barnes. pp. 203. Harper & Bros. 60 cents.

Lively stories of adventures at home and in strange lands which will greatly please the boys. And the manly, wholesome spirit of the writing may well command it to parents. The title story, in its suggestion of the sea and what we call the life of a ship, well deserves its place of honor.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 26, Sunday. *Thirsting for God*.—*Ps. 42: 1-11.*

Thirst in the dry lands of the East is the most graphic of all images. The soul is like a hunted stag that in the parched, sun-smitten desert longs for the refuge and refreshment of the stream. There comes a time when we discover that there is but one who can suffice us. Then the child's heart retreats to his father's presence—and rests upon the hope that he will help. Compare Christ's vivid picture in the story of the prodigal son. *Father Thy love alone can satisfy the hearts of Thy children. By Thee our courage grows and joy that had been driven away returns. Save us from the false witness of discouraged hours and doleful looks. Restore unto us the joy of Thy salvation and uphold us with Thy free Spirit.*

March 27. *The Righteous King*.—*Ps. 72: 1-19.*

The thought that flies toward the ideal under the guidance of God's Spirit flies far and high. This picture of a king of Israel suggests the divine ruler under whose scepter there shall be peace. Note the repetition of his goodness to the poor and the assignment to him of the power of blessing all the nations, made first to Abraham.

March 28. *God's Forgiveness*.—*Ps. 130: 1-8.*

How often is the cry of faith and hope born in the depths. The sufferer's patience is nurtured by the thought of the patience of God. "If thou wert strict to mark!" We learn of God not tolerance of evil, but charity for others. We fear God because he pardons—not with a slavish, but a filial, reverential fear. Note again, that the redemption is from iniquity. God is working to make us like himself in holiness, not merely to deliver us from suffering.

March 29. *A Living Hope*.—*1 Peter 1: 12.*

It is life which Christ brings—new life for the dying and the dead. We have a hope that grows as only living things can grow. So God is working within us to develop, rather than from without to transform. The pledge of this is that we have a risen and living Lord. Do we children remember the inheritance which God holds for our majority? We have a right to do so in the trials of our faith.

March 30. *Be Sober*.—*1 Peter 1: 13-25.*

The life with Christ—Christ's life in us—cannot be frivolous, though it should be joyful. Setting one's hope is setting one's heart. We are not to set our hope or heart on that which passes away. And in the trials and responsibilities of life sobriety becomes us, rather than careless-hearted mirth. But do not forget the other word, Rejoice evermore!

March 31. *A Royal Priesthood*.—*1 Peter 2: 1-10.*

Much more needs to be made of the universal priesthood of believers. The offerings are not of bread and wine, but of our own bodies and souls, "a people for God's own possession." There is no other sacrifice which he accepts or with which he is well pleased. And life as God's priest, the channel of his grace to others, must be a holy life.

April 1. *Methods of Witness*.—*1 Peter 2: 11-17.*

God's spirit bears witness through God's children. What we are and have become by God's help speaks to men as nothing we can say could do. Men who wish to ask what Christ is doing, look at us. For the living Christ works only in living men. And by what we are men judge of him.

[The editor in charge of this column and his associates would count it a favor if those who follow it from week to week would put themselves in communication with him in regard to its value or offer suggestions for its improvement. Such a tie with those for whom we work and whom we seldom see is readily established by the use of even a postal card.]

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for March 26—April 1)

Christ and Other Masters. John 8: 12-36; 12: 44-50; Matt. 6: 19-34

The difficulties of unbelief. Freedom in Christ's service. Is compromise possible? The tyrannies of sin.

Too much has been made of late of the difficulties of believing, it may be well to consider some of the difficulties of unbelief. And if in the process we recall some of the intellectual grounds of faith, it will do no harm. For there is a necessary, intellectual side even to a personal relation like that in which the disciple stands to Christ. And even if we so imagine ourselves orphaned and friendless in the universe for a painful moment, we may with full hearts repeat Peter's helpless cry: "Lord, to whom shall we go? Thou hast the words of eternal life." There are other masters, but there is none like Christ.

One difficulty of unbelief is that it leaves a large part of man's nature without a correspondence in the world of reality. For the nerves of the eyes there are light pulsations; for the ears the waves of sound; for the appetite, food; for the affections, kindred and friends; but for the universal religious nature of man there is no corresponding reality. On that side, by the theory of unbelief, man is a monster.

Then there is the difficulty of the life and words of Jesus. A theory must fit the facts. But unbelief has sought in vain to explain the consciousness and the authority of Jesus. He is out of place everywhere except as Lord of the conscience and central figure of the destinies of man.

Nor can unbelief easily dispose of the positive testimony of thousands to their experiment and experience with Christ. Negative testimony does not count here any more than the testimony of a thousand blind men that they see nothing counts against the light. What was it that transformed Paul and Augustine, Bunyan and Newton, setting their faces in a new direction toward an unseen end?

The unbelief that seems an easy refuge—the refusal to consider the problems of religion at all—is the most difficult of all. It is abdicating the royalty of thought and becomes a moral decline. It is surrender in the face of the enemy. It is imprisonment in a Doubting Castle of our own building. The doubter, for the sake of relief from trouble, becomes the slave of his own fear to face the problems of his spirit.

Christian faith, on the other hand, is freedom. Not that it explains the universe. It is not the mission of Christ to explain. But it opens a way of progress and of certainty along the line of personal relations. Paul knew more in some respects about Christ than we; but he never made much of that knowledge. He claimed to know Christ, personally, just as a man knows his friend. And that acquaintance is the way of freedom for every one of us. Christianity is a personal relation with God through Christ. And that relation sets us above the doubts that spring from the soil of thought.

The alternative of obedience to Christ with most of us is the slavery to sin, most vividly familiar in the case of ruinous evil habits. But all indulgence of the lower nature becomes a slavery. Men who practically say of Christ, "We will not have this man to reign over us," end by submitting to the reign of their own pride, or selfishness, appetite, idleness, lust or folly. And sin is the hardest master in the world, with the worst wages.

25 March 1905

Baltimore a Year After the Fire

Dean Griffin of Johns Hopkins University, a Congregational-Presbyterian whom we all honor, has just issued a monograph on The Great London Fire of 1666, with its remarkable points of similarity to the Baltimore disaster. It is an interesting story, and quotes largely from those quaint diarists, Evelyn and Pepys.

A year has passed, and the great fire is now realized as a blessing in disguise. It awakened the city, shook it out of ruts, demanded new methods and efforts, quickened the pulse of the community. Reports of trade, commerce and banking show an unprecedented year. Larger business has come to Baltimore than ever before. There is universal confidence and a stirring spirit of progress. Rebuilding is going rapidly forward. Here and there the unusual opportunity has not been seized, but in the main a splendid business section is rising from the ashes and the Greater Baltimore is becoming apparent.

The spirit of rebuilding is in the air. Great structures are being planned, and some are already in course of construction outside the burned area. Immense hotels and apartment houses are being built besides the stately Belvedere, now one of the most palatial caravansaries in the world. A fine medical library is planned as a memorial to Dr. William Osler, one of our most eminent physicians who goes to Regius professor of medicine at Oxford.

The burned Maryland Art Institute, through the liberality of Mr. Carnegie and of a Catholic citizen, Mr. Michael Jenkins, is to have a noble classic building on the finest site in the city. Definite plans for the new buildings of Johns Hopkins University have been presented and adopted, and will make a magnificent series of structures. Of course, in all this new life and large planning the churches cannot help sharing the impulse and enthusiasm. It is like the resurrection breath of springtime.

SOCIAL SERVICE

The Lawrence House, founded by Dr. Edward A. Lawrence, then pastor of the Congregational church, is also in a new era of prosperity. It occupies two adjoining houses, and is fully equipped with library, gymnasium, roof garden and eight resident workers. The president is Mr. Robert Everett, the youngest of that historic family, a millionaire, athlete and scholar. The Locust Point Social Settlement, in another section of the city, in the vicinity of Fourth Church, Rev. Mark Wells, pastor, is now attracting large interest through the remarkable work of the head resident, Dr. Jane Robbins, long and closely identified with settlement work in New York city.

Rev. T. M. Beadenkoff, a Yale man, and for fourteen years pastor of the Canton Church, this city, has resigned, to the regret of all our churches. He has done a heroic work in that populous region, has been the leader in night schools and young men's work, is father of the public bath idea in Baltimore, and is secretary of the Public Baths, made a serviceable reality through the generosity of Mr. Henry Walters.

OTHER MARYLAND CHURCHES

They are happily manned and prospering. Frostburg, among the miners, is both manned and womanned. Rev. J. Jeffrey Evans and his wife, Rev. Ella Evans, recently of Iowa City, are the co-pastors. Rev. Henry W. Dowding is having a happy pastorate in his beautiful mountain parish of Monterey. The church building is an architectural gem in that glorious scenery of the Blue Ridge. The Associate Church, our largest in Baltimore, is well into the eighth year with its present pastor, Rev. Oliver Huckle, and is in the one hundred and eighth year of the oldest constituent organization now forming this church. Though its pastor was prevented by a death in the family, from delivering his address at the National Council on The Preparations Required for a Spiritual Awakening, it is circulated in pamphlet form.

BALTIMORE CONGREGATIONALISTS IN LITERATURE

An editorial in *The Congregationalist* on recent books by Congregationalists, reminds us that Baltimore has her share of writers. A deacon in Associate Church, Prof. John M. Vincent of Johns Hopkins University, is credited with a great volume, *The Constitutional History of Switzerland*; another deacon, Prof. Maynard M. Metcalf of the Woman's College, has just issued, through the Macmillans, a handsomely illustrated volume, *An Outline of the Theory of Organic Evolution*; Dr. Bartlett B. James, pastor of Second Church, has published *The Colonization of New England* in the series on the History of North America, edited by Prof. Guy Carlton Lee of Johns Hopkins; another deacon of Associate Church, Mr. D. M. Henderson, whose

work is often seen in current magazines, has a volume of unusual poems, while the pastor of Associate Church and his wife have each had a book published this last year, the former a poetic translation of Parsifal, now in its twelfth thousand; the latter an anthology, *Songs of Motherhood*, issued by the Macmillans in New York and London. B. U.

and noble in the conduct of worship, and solves the difficult problem of combining reverence with fresh and up-to-date preaching. He interests himself forcefully and sensibly in public matters, and is awake to all phases of church life, being recording secretary of the C. H. M. S. and prominent in the councils of the State Home Missionary Society. He writes and speaks with vigor and literary ability. His two recent books, *Verba Crucis* and *The Cross Builders*, are deeply and strongly spiritual and have had wide reading.

Dr. McClelland has been instrumental in securing to the historic United Church many beautiful memorial gifts. He has loved its people, its building decorated by John La Farge, its noble associations and traditions, and leaves it the richer for his work. To a much larger field in Brooklyn with a membership of 800 and a branch in South Brooklyn Dr. McClelland goes April 1, and although we are in no sense bigoted denominationalists, the Congregational Church is greatly the loser. G. D. G.

From Seattle to Cleveland

Seattle Congregationalists are sorry to have Dr. Temple leave. They all like him. For ten years he has stood at the head of a constantly enlarging brotherhood. He has seen the family of Congregational churches in and about Seattle grow from seven to seventeen during his pastorate at Plymouth, and his spirit of hearty encouragement and wise counsel have been the *sine qua non* of this work. He has persuaded his church to carry the lion's share of the support of Rev. C. R. Gale as city superintendent for the church extension work.

He has received 750 members into Plymouth Church but the membership stands today at 838, only 38 more than ten years ago. This shows the processional character of the congregation but many of these members passing through Plymouth have gone on to find their abiding and working place in smaller Congregational churches in the city near their homes.

Dr. Temple has led Plymouth to employ a paid Sunday school superintendent, Mr. James Lynch, to adopt and support Rev. and Mrs. Emory W.



REV. WILLIAM H. G. TEMPLE

Ellis as their missionaries in China, and to pay a debt of \$30,000 on the church building. He has founded a missionary library numbering now 300 volumes. This furnishes material for interesting missionary meetings, planned at the beginning of the year, held monthly and followed by a social hour and light refreshments. From these influences Plymouth will reap lasting benefit.

The *Plymouth Herald*, containing a sermon weekly by Dr. Temple, columns devoted to Sunday school and Endeavor work, has been a helpful institution, and is a fine medium for advancing church and denominational interests. Files containing 250 sermons in full have been preserved, bound and will furnish valuable information for future historians. This and the best church men's club in the city have been the creation of Dr. Temple's matchless skill in administrative and detail work. His fellow-pastors have always marveled at his ability to get things done. He never goes to his pulpit unprepared. His preaching is optimistic, practical, suggestive and alert. He has great command of language and a deep fund of sympathy. He is a close observer. Nothing escapes him and all realms and experiences contribute pulpit material. As a man, he is beloved and respected throughout the city. He has set a rapid pace for his successor but leaves to him also a church well organized and in perfect accord.

E. L. S.

From Newport to Brooklyn

Memorial Presbyterian Church, Brooklyn, is to be congratulated, but Rhode Island regrets to give up Dr. T. C. McClelland, pastor nine years of United Church, Newport, especially since it loses him not only fraternally, but denominationally. Dr. McClelland held two previous pastorates in Brooklyn under the Dutch Reformed Church. He came to Newport as successor to a line of distinguished ministers, among them Dr. Henry van Dyke, and the exceptionally high standard which he has maintained as a preacher proves him worthy of the church's traditions. He is essentially a preacher to men. He stands for all that is dignified, reverent

Cleveland Letter

FOREIGN WORK

The Cleveland Slavic Mission has dedicated its fourth place of worship, thus housing the enterprise which till now has held services in the Madison Avenue Church. The generosity of Mrs. Professor Olney made it possible to call to this work Rev. Philip Reittinger, for years a successful pastor in Minnesota; and now a \$4,300 house has been erected, its cost all paid or pledged, one-fourth being contributed by Bohemians. The four houses—*Bethlehem* (Bohemian and English), *Cyril* (Bohemian), *Mizpah* (Bohemian, Polish and English) and this new *Emmanuel*—serve the centers of Slavic population in the city.

The Italian work, languishing for want of Italian leadership and at times reduced to its lowest terms, with but four present—"one man, two babies and the superintendent"—but held together and quickened by the labors of Supt. H. F. Swartz, takes new life and vigor in the coming of Rev. Pietro Monet, of an old Waldensian family. With classical training, experience as a teacher in Waldensian and public schools in north and south Italy, as pastor in Rome, missionary of the Waldensian church in Egypt; speaking English, French, Arabic and Italian; after five years' success in Italian work for Presbyterians in New Jersey and Pennsylvania, he is now released by the courtesy of Methodists from engagement to work for them in Pennsylvania, because of their recognition of the larger need and opportunity in Cleveland. Mr. Monet adds to this mission work at the East End, a like service down town, in the dense Italian quarter about the Central Friendly Inn.

THE CITY MISSIONARY SOCIETY

In its twelfth year, the fourth under Supt. H. F. Swartz, this Congregational Society has reached its highest level in working and results. Receipts for current expense were a few dollars less than \$4,000, and all bills were paid; \$3,400 was raised for the North Church property; \$13,000 passed through the treasury. The society owns property conservatively valued at \$48,800, with debts of \$20,600, leaving an equity of over \$28,000, beside a permanent fund of about \$17,000, a net gain in values of about \$5,000. The aided churches raised for self-support over \$12,500, or five times the money paid by all the churches of the city on the apportionment asked by the society; and gave for benevolence 40 per cent. of the amount of the apportionment. With no new church organized, the additions were 195, the largest in the history of the society; of whom 62 per cent. were on confession. With one-tenth the membership of the Congregational churches of the city, this is one-third of the denominational growth. Sunday schools enroll 1,227, and 3,895 pastoral calls were made. The superintendent did full pastoral service not only at East Church, but for the Italian Mission, besides speaking in behalf of the society in the city, and taking an active part in the movement for the national Congregational City Federation. The work pressing upon the society was never larger or more promising. J. G. F.

Good for the People

A New York State pastor, referring to a club of fourteen new subscriptions which he had recently sent in says, "I felt that the distribution of *The Congregationalist* among our people would be an excellent thing for them; and worked with simply this thought in mind."

Kansas

Consulting State Editors: Rev. W. L. Sutherland, Great Bend; Rev. H. E. Thayer, Topeka

A State-wide View

COURAGEOUS LEGISLATION

The State legislature, just adjourned, left a record of "doing things." With only God and the right to rely upon, this body of men dared attack the strongest trust known today. Dr. Edward Everett Hale said a few years ago that Kansas was formed by idealists; and since its origin, its people have started all manner of schemes—some ideal and others not so good. Whether they will be able to secure their rights in this case cannot yet be said, but it is to their credit that when they see a thing that needs doing they do not hesitate for polly's sake. It is to be hoped that the wonderful resources of oil in southeast Kansas will be kept for the wealth of the people in the state, and that an outside corporation shall not despoil them. The sympathy of other states expressed in the actions of their legislatures has been very comforting. A new expression has arisen: "We are not opposed to the Standard Oil, but we want it to fight fair." A civic and ecclesiastical problem is allied to the one of conserving wealth. The welfare of towns and development of churches are in the balance also. If right prevails there are sure to be new and large towns in southeastern Kansas, and these will mean strong Congregational churches.

REVIVALS

The evangelistic movement has been here as elsewhere. Notable increase of membership and strength has come to *Sabetha*, *Fairview*, *Strong City* and *Pittsburg*. Interest has been felt in this work by pastors and churches previously suspicious of the "revival."

DEDICATIONS

We have been in an era of new buildings for two years. In November *Manhattan* dedicated a handsome structure that will give Rev. O. B. Thurston a great advantage with students of the agricultural college. In January Rev. J. E. McClain of *Muscatat* rejoiced with his people in dedicating the second temple. *Maplehill* dedicated its "New Eliot" in February. *Kirwin* will dedicate March 19 a parish house which will enlarge the advantages of Rev. J. E. Kirkpatrick. *Smith Center* and *Argentine* announce that in early summer they will have open house for their friends. *Kansas City First* has the responsibility of building, but must first find a pastor to take the place of Dr. Frank Fox. Rev. R. D. Bussey is leading the *Pittsburg* people in a faith enterprise towards a new building. He will win out, but has great obstacles to overcome, one being that Pittsburg's first enterprise in Congregationalism followed the line of least resistance and built a cheap tabernacle on a leased lot. The church must pay for a lot that could have been purchased ten years ago for a fifth of its present value. The tabernacle brought only \$250.

THE STATE MEETING

Our association is going "farthest west" this year. *Kirwin*, a lively town in the Solomon valley, can be reached by the Rock Island from Agra or by the Missouri Pacific that passes through the town. We look for a large delegation of brethren to encourage the churches of the Northwestern Association by attending this meeting. Outside men of standing are to honor the occasion. If rumor is not wrong we shall have the cheer of Dr. Gladden's presence.

HOME MISSIONS

We are at the end of our fifth year of experience as a State Home Missionary Society. The effort for state self-support, born in much prayer of its friends, and looked upon with much doubt by men in the National Society and workers in other states, has grown in estimation. We expect no deficit April 1. The society can report largely increased benevolences from the churches. Work has been started and continued that would be impossible in a dependent state. It is now good form for any church to meet its "apportionment" to this work and many personal gifts come to the treasury of the society. We have not been able to branch out into national effort as yet, though the national home missionary plea is beginning to be heard. But we do have great satisfaction in this: the crying debt of the National Home Missionary Society has not been augmented because of expenses in Kansas.

A CALL FOR FIRST-CLASS MINISTERS

Our ministry still calls loudly for more men. Of those who offer, many lack training, character,

vision. Our work is strenuous. The man who can merely keep the wheels going will not do in the average Kansas church. Our men must have visions of greatness and be strengthened by the nerve that dares to use the undeveloped resources that lie in abundance about them. Several enterprises within the past few years have been brought to honor by men who could "see things."

EDUCATION

Our colleges are greatly prospering. Washburn had hardly gotten the Carnegie library well into construction when Fairmount was favored with the promise of one from the same source. The lists of students have never been so large. Dr. Plasz and President Morrison keep the East well informed of the doings of Kansas educators. Professor Fisk of Washburn is in constant touch with the churches and high schools of Kansas. Perhaps there was never a day when the ambition for higher learning was stronger or more general with our young people. Any denomination that has three such educational enterprises in one state as Washburn and Fairmount Colleges and Eureka Academy may congratulate itself on a useful career.

H. E. T.

Western Associations

LOCAL

Railroads in western Kansas run east and west. North and south roads abound on paper, but none have so far materialized as to afford aid in travel. Our local associations are arranged accordingly. They extend from the middle of the state westward to the Colorado line 200 to 250 miles. The twenty churches of the Arkansas Valley Association are along the Santa Fé road. The nine of Western Association on the Union Pacific, and the twenty-one of Northwestern on the Missouri Pacific and Rock Island.

The local association is magnified in this region. Semiannual meetings are held, which usually cover two days and evenings. They are well attended. As a rule, all the churches are represented. Laymen are much in evidence. They have prominent places on the program, are in the majority upon standing committees and frequently serve as moderator and registrar. The meetings are prized by the churches. There is generous rivalry for the privilege of entertaining the association, and hospitality is generous and hearty. Sometimes the autumn meeting holds part of its sessions in a grove. Fellowship is warm, and the meetings are marked by rare devotional spirit. Business is relegated to a small corner of the program. There are carefully prepared addresses and papers. Interest in these meetings is largely because of the continued attendance of strong laymen through successive years. Then, because of distance, many churches are unable to be represented in the state meeting—and because we are so scattered other opportunities for fellowship are few. So we emphasize the local association.

STATE

The annual meeting of the State Association will be held at Kirwin, May 9-12. This is far out in the short grass country. The place is small, but the church strong and vigorous, under the aggressive leadership of Rev. J. E. Kirkpatrick. His pastorate, beginning in 1901, has been somewhat strenuous, owing to the bitter hostility of the saloon ele-

ment which tried to drive him out of town, resorting to the destruction of property and personal violence. Church and pastor are in harmony with the subject of the meeting, Congregationalism Facing the Future. May this outpost of the faith see a generous and enthusiastic meeting of Congregationalists from all parts of the state.

FAIRMOUNT COLLEGE

A pleasant and effective method of enlarging the acquaintance of the college with its constituency was the recent tour of the Ladies' Glee Club. Twenty-two young ladies, under the direction of Dean Ellenberger, visited seven churches recently—were lodged in our homes—and sang their way into our hearts. The new dormitory for young men must be hurried up, for unless all signs fail this tour means students for Fairmount—and not all girls. The dormitory is up to the first floor, and stays for funds. It is greatly needed by the growing college. The gift of Mr. Carnegie of \$40,000 for a library is conditioned upon the addition of \$40,000 to the endowment—a condition the college expects to meet.

LOCAL CHURCHES

Union revival meetings at *Stafford* have resulted in many conversions. Our church is strengthened by 20 accessions. Mr. J. L. Mayos, husband of the pastor, Mrs. Lydia Brock Mayos, has been appointed to preach by the Arkansas Valley Association.

Kinsley, which has been burdened by debt on its fine building, has gradually reduced the debt, so that it is now carried easily, and will probably soon be paid. Rev. F. P. Strong did excellent work here for five years, leaving the church greatly strengthened. The present pastor, Rev. A. L. Goudy, finds much encouragement in his opening work.

Partridge has been greatly afflicted in the death of Dr. W. T. McCoy, the only resident physician in the place, a faithful member fourteen years. This church has increased its provision for general expenses 50 per cent. in the last two years, and looks forward to substantial improvement of its church and parsonage buildings.

Great Bend has begun a sinking fund for a new church building, the ladies' society depositing \$160 at the end of the year. It hopes to add a similar amount this year, while the church will ask \$1 per year from each member. \$200 has been added to the pastor's salary.

W. L. S.

Juvenile Humorists

UNFAIR

Mamma: "You shouldn't be cross to little Elsie, Richard."

Dick: "Well, what did she want to cheat for?"

Mamma: "How did she cheat?"

Dick: "Why, we were playing at Adam and Eve; and she had the apple to tempt me with, and she never tempted me, but went and ate it all up herself."

Of our vices we can frame a ladder if we will, but tread beneath our feet each deed of shame.—*St. Augustine*.

Adds wholesomeness to the food.

Cleveland's Baking Powder

For making fine biscuit and cake there is no leavening agent equal to it.

A Memorial to Judson's Mother

The mother of Adoniram Judson, missionary to India, seems to have been a remarkable woman, and is of interest to Christians chiefly because her tears, entreaties and prayers are said to have rescued her son from the influence of French infidelity, which threatened to wreck his faith, and thus saved a great missionary to the world.

At Tiverton, R. I., the early home of Mrs. Judson when she was Abigail Brown, the Amicable Congregational Church proposes to enlarge and improve its building to provide a neat and comfortable chapel, and desires to honor the name of Mrs. Judson and promote a missionary spirit by making the chapel a memorial to her. The estimated cost of this enterprise is \$5,000, toward which the Endeavor Society has raised \$1,600. Contributions may be sent to the church treasurer, Isaac W. Humphrey, Tiverton, R. I. The new building is to be called the Mrs. Abigail Brown Judson Memorial Chapel. Drs. Edward and Adoniram Brown Judson, sons of the missionary, have already contributed.

Meetings and Events to Come

MASS MEETING FOR MEN, Tremont Temple, March 26, 3 p. m., conducted by J. H. Nicholson, national president of the "Gideons," People's Temple, 10.30 a. m., service conducted by "Gideons." Evening, Tremont Street Methodist Church, union service.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 27, 10.30 a. m. Subject, The Labor Union Movement from a Moral and Religious Point of View; speaker, Rev. Charles S. Macfarland, Ph. D., Maleden.

CONGREGATIONAL CONGRESS, Atlanta, Ga., April 29—May 7.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 1 p. m.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 p. m. Leader, Rev. W. T. McElveen.

SPRING STATE MEETINGS

Corrections or additions should be sent promptly.

Alabama,	Selma,	March 24
Louisiana,	Abbeville,	April 6-9
New Mexico,	Albuquerque,	April 14
Indiana,	Michigan City,	May 9-11
Illinoian,	Sioux City,	May 16-17
Massachusetts,	Lowell,	May 18-19
Ohio,	Oberlin,	May 23-25
Pennsylvania,	Franklin,	May 23-25
New Hampshire,		

Marriages

The charge for marriage notices is twenty-five cents.

POST—CORY—In Delphi, Ind., March 8, by Rev. H. G. Rice of Monticello, Rev. Martin Post, D. D., of Chapin, Ill., and Carrie Cory of Philadelphia.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BRIDGMAN—In Quincy, Ill., March 10, George Bridgeman, formerly of Northampton, Mass., aged 82 yrs. A deacon and prominent member of the Vermont Street Baptist Church in Quincy.

DICKINSON—In Amherst, Mass., March 15, Rev. William Eastman Dickinson, aged 71 yrs.

MILLER—In Savannah, Ga., March 13, Deacon Jacob Sinclair Miller, aged 76 yrs. He was a business man in Winchendon, Mass., almost fifty years. A man of transparent purity of life, of rare mental gifts, of deep, earnest, tender piety, a Christian gentleman whose character may be summed up by that grand old English word, "Sterling."

PEASE—In Springfield, Mass., March 14, George William Pease of Hartford School of Religious Pedagogy, aged 42 yrs. He has been connected with this institution since 1892, and is widely known as a teacher of teachers in Sunday school work. He leaves a widow and three children.

WINGATE—In Winchester, Mass., March 11, of pneumonia, Hon. Joseph C. A. Wingate of Stratham, N. H., aged 74 yrs.

WOOD—In Ottawa, March 14, Rev. John Wood, aged 77 yrs., one of Canada's most honored ministers.

SARAH NICHOLS DUSTAN

At that season of the year when many were absent from the city for rest by seaside or mountain, a rare life slipped out from her Hartford home to the homeland beyond.

Her death coming suddenly, by that subtle disease, appendicitis, after three years of suffering from neurasthenia, left those nearest her too stunned by the blow to realize the meaning of her long absence outside the home circle. But her work had been a blessed and far-reaching one, and deserved more than passing mention, and one who knew and loved her cannot now refrain, though late, from the tribute due to such a life.

Sarah Louisa Nichols was born of honored New England parentage in Leominster, Mass. In Peterboro, N. H., where most of her young womanhood was spent, she married Rev. George Dustan, for twenty-five years pastor of the First Congregational Church there. His two motherless little boys grew up to call her "Mama." And from that church both Mr. and Mrs. Dustan were buried. Fond hands of old parishioners and their children made it a pleasure for her last coming with woodland treasures and flowers that she loved. And one present from a distance at her funeral remarked, "I never saw at any burial service such loving sorrow on every face that looked upon the casket."

In her work at the Hartford Orphan Asylum, her stand and her worthiness short of the highest, in the scrupulous order of the Children's Home itself, and more, if possible, with regard to the little ones themselves, for their physical, mental and soul training, her vigilance was wonderful. And in her crowded life she still found time alone with God to seek his guidance.

Some beautiful young lives now grown up from her care bear touching tribute to her watchful guidance, and many others were saved from more than they will ever know.

She forgot herself in her love for the great work, and the sacrifice was too great. But her work, and the love of those for whom she lived, will never die.

LUCIUS M. BOLTWOOD

Hon. Lucius Manlius Boltwood was born in Amherst, Mass., June 8, 1825, son of Lucius and Fanny Haskins (Shepard) Boltwood. He prepared for college at Amherst Academy; graduated Amherst College, 1843, and was the last member of his class to survive; graduated Andover Theological Seminary, 1847, and was moderator of the class of Amherst College, 1852-53; member of Massachusetts Senate, 1859-60, of which distinguished body but one is now living; postmaster at Amherst, 1861-65; assistant Librarian Congressional Library, Washington, D. C., 1867-68; Librarian Young Men's Institute, Hartford, Ct., 1868-75; resided in New Haven, Ct., 1879-94; removed to Grand Rapids, Mich., Jan. 1, 1895, where he lived until his death, Feb. 28, 1900. His funeral was in Amherst, Mass., March 1, 1905, and the interment in the family lot in the cemetery there. In 1862 Mr. Boltwood prepared genealogies for Judson's History of Hadley, Mass., and in 1878 published the Noble Genealogy. He was a member of many historical societies and a genealogist of national reputation.

He leaves a wife and five children: three sons, George S., Lucius and Charles W., of the firm of Boltwood & Boltwood, and two daughters, Fanny H. and Elvira W., all residing in Grand Rapids.

MRS. SUSAN THAYER (FARNSWORTH) HILL

After a long and active life of service here, Mrs. Susan T. Farnsworth, wife of Beacon William F. Hill, passed on to the life eternal just as the old year was dying.

Mrs. Hill was the daughter of the late Rev. James D. Hill and Mrs. R. M. T. Farnsworth and was born in Oxford, N. H., Nov. 17, 1827. Her early life, spent in the home of her parents, gave her naturally strong nature the firm Puritan principles upon which her character was built and which informed and controlled all her life. Beyond the education in the common school of those days, she was educated at Abbot Academy, Andover, Mass., and Lawrence Academy, Groton, Mass., fitting herself for the position of teacher, a vocation which she followed until her marriage.

Nov. 22, 1855, she was united in marriage to William F. Hill of Bridgewater, where they made their home until 1861, when they came to Lynn, where the longest portion of her life was spent. Her husband, for twenty-seven years deacon of the East Boston Church, Lynn, passed away Dec. 16, 1900. Mrs. Hill leaves two daughters, a son and four grandchildren all of whom "rise up and call her blessed."

In early life she had given her heart to God, but it was not until 1858, while residing in Bridgewater, that she united with the Congregational church of Scotland Village. There she led life in Lynn, where she was an earnest and faithful member of the Central Congregational Church. From its beginning she had been active in the work of the Woman's Board and up to the very last days of her life she continued her service, making her thank offering to the Auxiliary a few days before her death. She was constant and faithful in her attendance in the Sunday school for nearly seventy five years. In all the interests of the church she was ever ready to lend a hand, whether in the kitchen, in the parlor, in the vestry or in the library. Her home was open to the homeless and stranger and the memory of its cordiality will long linger with those who dwelt under its hospitable roof. She has fought a good fight, she has finished her course, she has kept the faith.

Father in thy tender keeping
Leave we now our loved one sleeping.

Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

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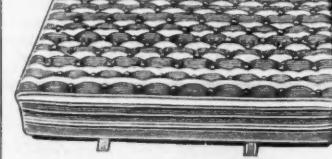
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New Hampshire's Church Census

The returns were sent to Secretary Anderson Feb. 4, all churches but six having reported, and of these four have not much more than a name to live. Nine more churches are supplied with ministers than last year. Of the 186 ministers, 42 are without charge. Of those serving churches, an increasing number are stated supplies rather than pastors. The loss of church members reported last year continues; this year it is 276. Yet some churches have made additions on confession, as Portsmouth 10, Concord First and Keene First 12 each, Manchester Franklin Street 13, Rindge 14, Milford 15, Hollis 17, Claremont 18, Concord South 20, and Manchester First 32. This, the largest church in the state, enrolls 828 members. Pruning accounts for a part of the falling off, but that more is needed is shown by the fact that one church acknowledges 101 non-resident members. Infant baptisms have increased by sixteen. Charities have also gained about \$6,000 and home expenses by \$28,000, which is largely accounted for by the new church being erected at Laconia. Legacies are larger by \$2,000 than last year. Sunday schools, notwithstanding that the home department has been more generally reported than ever, show a falling off of more than four hundred.

What has become of the 1,300 less families reported than last year it would be hard to say. The shrinkage in the Endeavor Society, 55, is smaller than for three years. The average salary paid ministers is \$772, but this means that quite a number receive \$600, \$500 and even less. In five years the valuation of church property has increased about \$166,000, and invested funds by over \$135,000, which seems almost incredible. Indebtedness is decreased by about \$20,000.

The next session of our State Association, appointed at Laconia, will be at Franklin, May 23-25, as Laconia's new church will not be ready to occupy at that time.

S. L. G.

*Received earlier than those from any other state.

But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

—M. Arnold.

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"The Pilgrim Teacher Lesson Pictures I consider the best in the market. Well-chosen subjects, that really illustrate, careful printing on fine cards, convenient size, and the excellent explanatory note with each make this series ten times as valuable as any of the 'penny pictures' for Sunday-school use."

James Watt Raine

They Will Add Power to Your Teaching

So small a thing as this set of pictures often makes the difference between success and failure. Scholars must be interested before they can be won. These photographs of the actual places where our Lord lived and worked bring the lesson home as nothing else does.

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The Pilgrim Press publishes them at Boston and Chicago.

The Cost--Only 10 Cents a Quarter

25 March 1905

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, &c., published under this heading at ten cents a line.

A HALF-HOUR SERVICE OF EVENING PRAYER, with organ music, is held each week day, except Saturday, at 4:30 P. M., in the Central Congregational Church, corner Newbury and Berkeley Streets, Boston. A general invitation to these services is heartily given. The church is open from two to five o'clock, except on Saturdays.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April 1853. Object: to afford to seafarers in all ports of the world, certain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at NEW YORK.

Rev. Dr. CHARLES A. STODDARD, President.

Rev. G. MCPHERSON HUNTER, Secretary.

W. HALL HOPES Treasurer.

CONGREGATIONAL SUMMER ASSEMBLY—The fourth annual meeting of the Congregational Summer Assembly will be held in Frankfort Mich., Aug. 2-23, 1905. The program will have the following divisions:

1. Conference on "The Social Mission of Christianity," Aug. 2-7, conducted by Dr. H. C. Herrig of Omaha, President of the Assembly. Other speakers will be: Dr. Washington Gladden, Pres. Joseph H. George, Miss Mary E. McDowell, Dr. R. J. Bennett and others. *Cost of admission \$1.00*.

2. School of Inductive Bible Study, Aug. 8-18, on "The Acts of the Apostles," conducted by Prof. Edward L. Boasworth of Oberlin. The morning Bible studies will be followed by lectures on "Child Life and Culture," by Pres. E. C. Lancaster of Olivet, and on "Psychology's Hints for Life," by Pres. Henry C. King of Oberlin.

3. Evangelistic Conference Aug. 19-23, conducted by a member of the National Evangelistic Committee. It is expected that Dr. Hills and Dr. Dawson will address this conference. Other speakers will be: Dr. C. A. Vincent, Dr. J. R. Nichols, Rev. Ernest Bourne Allen, Rev. William Ewing, Rev. Howard Murray Jones and Rev. Henry Sturtevant.

4. Evening Lectures and Entertainments. Sermons and Addresses will be given during the Assembly by the above speakers and the following: Dr. Frank Newhall White, Dr. W. F. McMillen, Pres. J. Edward Kirby, Dr. Sydney Strong, Dr. James M. Campbell and others.

5. Athletics and Recreation will be under the direction of Rev. E. A. King of Sandusky, O. Every afternoon and most of Saturdays will be devoted to outdoor life, pleasure and recreation.

Frankfort is on the northeast shore of Lake Michigan, in the midst of hills and valleys and lovely inland lakes. The whole country is well suited for outdoor enjoyment, and no more fitting place could be found. There are excellent boarding houses and hotels, one of them among the finest in the state. Expenses, including admission, need not be more than one dollar per day, or even less, but accommodations may be had as good as desired. Railroad and boat rates will be the same as to other resorts, about one-half the usual fare.

For programs and full information upon any point address,

Rev. J. H. HULL, Manager, Frankfort, Mich.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Open Positions, Bookkeeper, \$20. Stenographer, \$18. Manager, \$30. Clerical, \$15. Technical, \$25. Write for list openings and plan. Business Opportunity Co., 1 Union Square, New York.

Wanted. A good plumber with some knowledge of hot water heating. Reliable and trustworthy man wanted, total abstainer and non-tobacco user preferable. Address at once, O. H. Northrop, East Hampton, N. Y.

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THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Sunday school, school missions, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh, is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the Interior and Western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

NATIONAL COUNCIL MINISTERIAL RELIEF FUND, (common name "Trustees of the National Council of the Congregational Churches of the United States.") Helps needy Congregational ministers or their widows. Request donations for Permanent Fund and current use, from churches, individuals and by bequest. President, Rev. H. A. Stimson, D. D.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave., and 22nd St., N. Y.; Treasurer, Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.

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THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.

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Our Readers' Forum

"Study the Selling End"

A few years ago Mr. E. P. Powell, addressing a large meeting of grangers, laid the emphasis of his address upon a single point, "Study the selling end." Visit the markets in the cities. Make note of the varieties of apples and other fruits that are in demand and quick selling. Observe what style of box, crate, or basket the buyer is partial to. Learn in the market all you can as to the consumers' wants and fancies. Then go to your farm and raise the varieties and qualities wanted at the selling end, and put them up in a fashion to meet the fancy of the purchaser.

When Dr. Hillis at the Tremont Temple meeting of the Congregational Club said, "Another mistake is that we preachers have become fond of presenting subjects that interest us, instead of studying the people and seeing what they need," he was simply commanding a sound maxim of commercial life to the calling of the ministry. C. P. O.

Good Music out of Place

Mr. Dawson's Sunday morning efforts in Boston and vicinity have been in no small measure neutralized by ambitious and unsympathetic choir leaders. There have been marked cases where such persons have planned for extra and ambitious music, apparently for no other purpose than to advertise themselves and their musical skill before the unusually large audiences they knew would come to hear Mr. Dawson. They have almost worn out in advance audiences assembled to hear the famous preacher and taken by force time that rightfully belonged to him.

So long as the musical part of our church service is considered a performance instead of worship, and so long as these conditions are tolerated by those who are responsible for the orderly conduct of the church, we must expect little spiritual growth. We all like good music, but when the musical part of our religious worship becomes an individual exhibit and the real purpose of the assem-

IT'S FOOD

That Restores and Makes Health Possible.

There are stomach specialists as well as eye and ear and other specialists.

One of these told a young lady of New Brunswick, N. J., to quit medicines and eat Grape-Nuts. She says:

"For about 12 months I suffered severely with gastritis. I was unable to retain much of anything on my stomach, and consequently was compelled to give up my occupation. I took quantities of medicine, and had an idea I was dieting, but I continued to suffer, and soon lost 15 pounds in weight. I was depressed in spirits and lost interest in everything generally. My mind was so affected that it was impossible to become interested in even the lightest reading matter."

"After suffering for months I decided to go to a stomach specialist. He put me on Grape-Nuts and my health began to improve immediately. It was the keynote of a new life. I found that I had been eating too much starchy food which I did not digest, and that the cereals which I had tried had been too heavy. I soon proved that it is not the quantity of food that one eats, but the quality."

"In a few weeks I was able to go back to my old business of doing clerical work. I have continued to eat Grape-Nuts for both the morning and evening meal. I wake in the morning with a clear mind and feel rested. I regained my lost weight in a short time. I am well and happy again and owe it to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the little book, "The Road to Wellville."

bling ourselves together upon the Sabbath is made to wait upon an ambitious musical program, it is evident that we need a revival.

A WORSHIPER.

Inappropriate Music

Dr. Hume's article on Some Hindrances to the Spirit's Work, in your issue of March 4, contains sound remarks on the obstructive attitude of some choirs. I have had a flagrant illustration of it in my own church within a few weeks. We have a precentor (not a choir) who sings a solo at each service. It is my habit to select beforehand from a list of his repertory which he has furnished me what I wish him to sing. I was unable to do it on one occasion lately, so that the choice was left entirely to him. And this is what he sang: Until God's Day, by Dudley Buck.

A little while to walk with you, my own,
Only a little way;
Then one of us must weep—and walk alone,
Until God's day.

A little while! It is so sweet to live
Together that I know
Life would not have one withered rose to give,
If one of us should go.

And if these lips should ever learn to smile,
With your heart far from mine,
Twould be for joy, that in a little while
They would be kissed by thine.

ON GUARD.

College Men in the Revival

No watchers in the night ask more eagerly as to a possible morning, than those whose work lies in college communities and among thinking young men. One suspects, however, that if the coming spiritual renaissance is to stir college young men, it will have to exhibit a characteristic rarely mentioned in current discussion. Unless the new evangelism sounds an unmistakably heroic note to the intellect, it will not reach the educated classes. Several decades ago religion was afraid to walk toward truth hand in hand with science. Today she is braver, but the world has not discovered the fact. This is largely the fault of us ministers. We have disastrously overworked an excellent thing, namely, the policy of cautious silence. Privately we have sweetened, spiritualized, modernized our thought of God and man, but we have not ventured to do it publicly. In our fearfulness of alarming the saints by preaching a "new gospel" we have forfeited the confidence of the non-saints in any gospel that we preach. The intellectual chasm (now well-nigh canonized as a professional habit) between the minister's study-table and his pulpit, between what he really believes, for example, about the Bible and what he allows himself to preach about the Bible, explains not a little of the alarming lukewarmness of cultured Christians. If the minister treats them as immature children hardly to be trusted with the truth, what wonder if they esteem him a childish old man who has not yet grasped the truth?

The evangelism needed for today, therefore, is not the evangelism of evasion. Thinking people will not respond to a message that says: "Never mind your intellect! Put it to sleep if it asks questions! Only give to God your heart!" They believe that Christ should rule their intellects as well as their hearts; and if he is to rule the intellect, he must first have made a successful appeal to it. The gospel of the cross can be proclaimed as positively and eloquently in rational terms as in irrational terms—it was so proclaimed by Drummond and Brooks. And when a prophet whose lips have been touched with the fervor of deep personal experience shall hold up Jesus Christ as the breathing picture of God's heart, a reasonable Redeemer, to that prophet and to that kind of prophecy the learned will join the common people in listening gladly. Then, and not till then, will come the spiritual renaissance that will claim larger numbers of college men for Christianity.

Brunswick, Me. HERBERT A. JUMP.

Old Blue Willow

We would once more remind the lovers of this standard pattern of crockery that we have this ware always in stock in full variety—Ridgway's best make.

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Copeland's Spode's Tower.

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Wedgwood's Chinese.

Ridgway's Dundee.

Meakin's Holland (in Copenhagen style).

The above all stock patterns in dark blue, and sold by the piece or set.

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Bedroom Sets from lowest price upward in great variety.

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An inspiring book for anybody to read.

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For Coughs, Allen's
Colds Lung Balsam

25 March 1905

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This season shows many unusual changes in style, and never have more attractive fabrics been offered.

Our Fashion Book shows 158 of the latest Spring and Summer styles, and our stock of over 500 fabrics includes all the newest weaves and colors.

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It is because we look carefully after the little details in making garments, that we have satisfied 2500 discerning women, who have become our regular patrons.

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69 Designs—300 fabrics.	
Shirt-waist Suits . . .	\$6.00 to \$20
30 Designs—200 fabrics.	
Silk Costumes . . .	\$12.00 to \$25
33 Designs—40 fabrics.	
Separate Suits . . .	\$3.50 to \$12
40 Designs—250 fabrics.	
Rain Coats . . .	\$9.75 to \$18
12 Designs—30 fabrics.	
Long Driving Coats . . .	\$7.50 to \$18
12 Designs—100 fabrics.	
Jackets . . .	\$5.75 to \$15
22 Designs—50 fabrics.	
Silk Coats . . .	\$10.00 to \$20
10 Designs—40 fabrics.	

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Only Finest, Most Musically Toned Bells Made.

CHURCH Furniture Everything for the NEW Church.
Whatever You Need for the OLD.
Grand Rapids School Furniture Works
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Things To Be Considered at Congregational Assemblies

A general purpose was manifested in Congregational assemblies last year to give attention to measures for promoting the growth, consolidation and enlargement of our denomination. One of the papers offering practical suggestions to this end was read by Rev. W. R. Campbell of Boston before the Massachusetts General Association, from which we extract a few sentences:

"The foreign service undertaken by our churches needs particular and constant supervising." The reference is to local churches of foreigners in the state receiving missionary aid. "Until a church has shown its ability to handle its affairs wisely, there should be financial direction as well as assistance."

"Societies move too slowly. You need some men with bishops' hearts without their bands who shall carry the causes of the kingdom of God to consummation and make quick connections."

"We have no business to let a church, calling itself Congregational, go on making a spectacle of itself, under the pretext of freedom, and not do all we can by moral and brotherly pressure to compel them to behave."

"It is only men who have sucked the salary and influence out of Congregationalism and then spurned it who insist on such humiliation of our order."

"A man may be as much under obligation to get out of a directory of a benevolent society if he finds his views not in harmony with Congregational ideals of polity and responsibility as he may be to leave a Church for heresy of belief."

"Conserving the property and gifts of Congregationalists is another line which demands co-operative spirit and special emphasis. Our losses have been enormous in churches and schools and institutions because no provisions have been made for securing to our denomination the reversionary interests."

"Institutions which have been handed over to Presbyterians are at our doors begging for aid, whose funds, largely raised by Congregational givers, are being paid out in large salaries to alien presidents."

"The question of annuities or full stipends for nominal services of partially retired officers is one on which the denomination as a whole has a right to express itself."

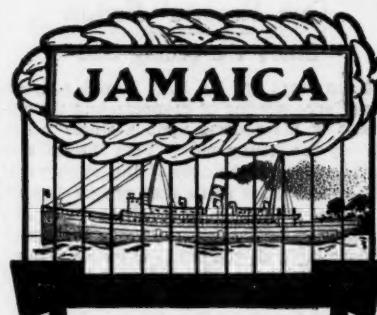
"Worthy societies are sorely in want of resources. Many men and churches are practically inaugurating a boycott, withholding their offerings while the sufferers are the faithful missionaries and their wives, teachers, and worse still, the multitude of hungry strangers. These societies and the welfare of our frontier legislation are too sacred to allow the operation of so brutal a method as a corrective for dissatisfaction."

"Partly through purpose, and under the guidance of the sturdy chiefs of independence, and partly through disuse and neglect, we have failed to profit as a denomination by experience and training of our popular assemblies."

"I think few persons among us are conscious how far our splendid assemblies come short of the opportunities of usefulness to our denomination because of this attitude of expecting nothing but a congress of oratory and fake resolutions. Our councils, as well as the annual meetings of our societies, are capable of magnificent service in the kingdom of Christ, once let in the idea of consecrated business in place of spectacular eloquence."

This paper, of which a few fragments have been taken, is printed in the Minutes of the last General Association of Massachusetts and will be a subject of discussion at the meeting in May at Lowell.

COUGHS, SORE THROAT, HOARSENESS effectively relieved.
Sold in boxes only. Avoid Imitations.
Post-Similia Signature of John L. Brana, M.D.



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The perfect climate and wonderful natural attractions of Jamaica offer a most tempting and easy escape from the discomforts of a Northern Winter.

For a vacation of restful enjoyment there is no spot that quite equals "The Gem of the West Indies."

The four days' sea-trip is made on new vessels that afford the traveler every comfort and luxury.

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Rev. L. D. TEMPLE, Watertown, N. Y., Mass.

"New Marietta"

At the recent celebration of the fiftieth anniversary of the Marietta Alumni Club of Cincinnati, President Perry and Treasurer Mills brought three announcements of good fortune.

1. The Fayerweather estate, which between 1891-99 netted the college \$153,773, clearing it of debt for the first time in its history in 1899, is now relieved of litigation, and yields Marietta possibly \$15,000 more.

2. Mr. Andrew Carnegie gives \$40,000 for a new library, provided as much more is spent in new buildings and in remodeling the old. This money is assured. Chicago architects have already mapped out a new and splendidly adorned campus. The new library, a new dormitory and a central heating plant are to be immediately built and Memorial Hall is to be reconstructed. It is expected that a college chapel will follow.

3. In January Mr. Charles G. Slack presented the college with his collection of historical documents and prints, which is probably unequalled in the world in its own field. The donor adds his collection of minerals and Indian relics, with \$500 to help install them. Conditions will be met by the construction of special quarters in the fireproof library building.

Plans are already being made for the diamond jubilee of the college in 1910. The seventieth anniversary occurs this year. Since President Perry's inauguration, four years ago, the hold of the college on its constituency and extensive field has steadily increased. The developments of the coming year will warrant the title, "New Marietta," which is already on the lips of trustees and graduates.

D. M. P.

The Special Call Fund

Last year we established a small fund for cases not properly falling under the Home Missionary Fund, yet which seemed to us to be "special calls." Through its aid several of our missionary schools, colleges and training schools, a prison library, shut-ins, and ministers who have grown old in the service have been helped and encouraged by the weekly visits of *The Congregationalist*. We have received requests from many of them for a continuance of the subscription during the coming year; and there are more by whom the paper would be appreciated, but our small fund is exhausted. Shall we not give these "Special Calls" another year of enjoyment? We will make the same offer which we do for the Home Missionary Fund, contributing part of the cost ourselves, and sending the paper a year for each \$1.50 received.

Here are a few of the appreciative comments:

Sabbath would not be as happy a day without the paper, and I am sure I am a better worker because of it. Lincoln Normal School, Marion, Ala.

We shall prize it more than ever. I am a "shut-in" from rheumatism. Your paper is my minister, and a friend who leads me to world-wide views. It is always Thanksgiving Day when my paper comes. — Vt.

The Congregationalist has been very helpful indeed for hundreds of our boys. Scandinavian Sailors' and Immigrants' Home, East Boston, Mass.

I certainly prize it beyond any other publication that I am taking. Our conditions as to salary are so narrow that we cannot obtain the books and papers that we want and need. — College, Wn.

Some of our religious papers are not read at all, or at least very little. But for reasons which are apparent to any reader, *The Congregationalist* is read and read largely. — T. M. C. A., Mexico City, Mexico.

Gipsy Smith defines the work of an evangelist as "bringing to a focus what a man already feels." Beyond the evangelist's sphere, a great amount of Christian work is required without which he would not be needed.

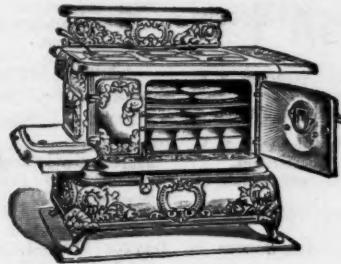
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alone, as a food for babies, excels in safety, nutriment and convenience. Borlen's Eagle Brand Condensed Milk. Its use for infant feeding is constantly increasing, as both physicians and mothers find it just what the infant needs for health and normal increase in weight.

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Leading dealers sell them everywhere
as the standard range.

California

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OLIS



Church and Ministerial Record

Calls

BAILEY, ARTHUR W., Geddes Ch., Syracuse, N. Y., accepts call to First Ch., Keene, N. H.
 BONNICKSEN, HANS M., to remain indefinitely at Rosemond, Ill.
 DYTCH, LUTHER R., United Ch., Brooklyn, N. Y., to First M. P. Ch., Pittsburgh, Pa. Declines.
 HAWKES, GEO. B., Canton, S. D., adds Beloit, Io., to his field.
 IRELAND, WM. F., W. Groton, N. Y., to Elburn, Ill. Declines.
 KENT, LAURANCE G., Le Mars, Io., to Batavia, Ill. Accepts.
 MARSH, GEO. L., Valley Junction, Io., to Alden. Accepts.
 MENTE, G. R. (U. B.), Jennings, La., to Welsh. Accepts.
 MILLER, HENRY G., Vernal, U., to Randolph, N. Y.
 SILCOX, JOHN B., Lansing, Mich., accepts call to Bond St. Ch., Toronto, to begin May 1.
 TRACY, ISAAC B., Cumberland, Wis., to Hayward. Accepts.
 WILLIAMS, D. THOS., Huntsburg, O., to Second Ch., Bloomsburg, Pa. Accepts.

Resignations

BAILEY, ARTHUR W., Geddes Ch., Syracuse, N. Y.
 KENT, LAURANCE G., Le Mars, Io.
 MARSH, GEO. L., Valley Junction, Io.
 SHEAR, A. LINCOLN, Calumet, Mich.
 TREFZ, EDWARD F., First Ch., Binghamton, N. Y.

Stated Supplies

FRASER, JOHN G., Cleveland, O., at Huntsburg.

Personals

CLARKE, CLEMENT G., on leaving Plainville, Ct., for his new charge in Minneapolis, was tendered a farewell reception, which was largely attended, not only by members of the church and community, but by delegations from Bristol and New Britain. Mr. and Mrs. Clarke received many tokens of friendship.

GREENE, DR. JOHN M., pastor *emeritus* of Eliot Ch., Lowell, Mass., celebrated his 75th birthday March 13, receiving the congratulations of his many friends in the church vestry. Since his retirement he has supplied in several Lowell churches.

HUME, DR. ROBERT, was given a reception, March 16, by the Men's Club of United Ch. of New Haven, Ct., at which he made the 203d address in his 10 months' vacation—a most enlightening one on the relations between Orient and Occident under Christian interpretation. Dr. Hume and his family are members of this church, which cares for the theological seminary at Ahmednagar.

Local Revival Interest

SALEM, MASS., Crombie Street, Dr. A. A. Berle. More than 200 persons, over half of them men, attended the first Friday evening lecture on The Claims of Jesus Christ. The united service of Crombie Street and South Churches reached the high water mark of 500 last Sunday morning. The evening attendance, about half as large, is over half men. These Lenten Lectures are finely led in singing by an efficient young people's chorus with three violins accompanying the organ.

TOLEDO, O., Birmingham. Rev. W. A. Leahy, has had a glorious revival and ingathering. Three years ago it had 29 members. Eighteen accessions at the March communion make the total membership 100. Of 14 uniting on confession

NO SUBSTITUTE

has yet been found for cod liver oil. There are so-called extracts, wines and cordials of cod liver oil that are said to contain the active principles but not the oil itself. This is absurd on its face. You might as well extract the active principles of wheat and make bread with them. The best form of cod liver oil, that can be digested and assimilated most easily, is Scott's Emulsion.

We'll send you a sample free.
 SCOTT & BOWNE, 409 Pearl Street, New York.

112 are men over 20. This growth is largely due to the pastor's faithful, patient work under difficult conditions.

Churches Organized and Recognized

ELMORE, MINN.—March, 42 members.

Material Gain

CANTON, MASS., Rev. A. P. Manwell. Extensive improvements completed at cost of \$2,000. Vestry remodeled, two parlors and pastor's room constructed, the latter tastefully furnished with rug, desk and chairs. Cellar excavated and steam heating plant installed.

DAYTON, WYO.—Parsonage built under the lead of the pastor, S. Abbie Chapin, who has related the experience in an entertaining story.

HUNTINGTON, MASS., Second (Village), Rev. J. W. Ballantine. Chapel renovated and tastefully redecorated, roof slated, new electric lights installed.

NEW CASTLE, N. H., Rev. E. C. Ewing. \$5,000 parsonage completed. It has a mortgage of \$2,600, which the people are bravely endeavoring to carry.

WICHITA, KAN., Plymouth. \$4,000 two-manual Estey organ, with 1,085 pipes, stop manual and crescendo and diminuendo pedals. Dedicated with two special musical services.

Suggestive Features and Methods

MAYNARD, MASS., Rev. E. F. Hunt, added 24 members, March 5. Men's Fraternal League organized recently, with 53 charter members, provides for social and intellectual fellowship, with benefits for its members in sickness or financial distress and for their families if they die.

SPENCER, MASS.—Vested choir of 30 voices. Another helpful innovation is the pictorial missionary bulletin board placed in the vestibule, on which the former pastor's wife, Mrs. C. J. Hawkins, wrote each Sunday the latest news from the field, illustrated with pictures. Young Women's Mission Club conducted a successful Japanese Social at the parsonage, under the direction of the pastor's wife. The parsonage was skillfully transformed into an oriental dwelling, and the young people came in Japanese costume. A Japanese garden in cherry blossom time was one novelty and incense was burned to give the "true oriental odor." Members of the club personated different missionaries and spoke of their work. Japanese songs were sung and Japanese etiquette and customs were explained and imitated by the company. Guests were seated on the floor on cushions and mats. Refreshments were served at little tables, and the affair was a clever demonstration of life and mission work in the Sunrise Kingdom. A missionary circulating library has been placed in the church vestibule by Mrs. Hawkins, as well as a table containing a missionary exhibit collected by her. The covers of the scrap-books are in water colors. They contain a vast amount of missionary intelligence. These are circulated among the families in the parish and much enjoyed. Mrs. Hawkins's fine missionary exhibit at the meeting of the American Board at Grinnell received honorable mention. She has over 2,000 mounted missionary pictures. A Union Bible class is held every week, at which members of the Baptist, Methodist and Universalist churches unite with members of this Sunday school in a study of the Life of Christ.

Anniversaries

BOSTON, MASS., Shawmut—Sixth of the pastorate of Dr. W. T. McElveen; celebrated with social gathering after midweek meeting, March 17, and gift of several hundred dollars March 19 to improve electric lighting.

Bequests and Other Gifts

HOPKINTON, MASS., Rev. A. F. Travis. By will of the late Mrs. Sarah B. Crooks, a member: To Congregational church, Hopkinton, A. B. C. F. M., A. M. A., Mass. H. M. S., \$10,000 each; Ministerial Relief, C. C. B. S., Hopkinton Public Library, \$5,000 each.

Waymarks

AYER, MASS., Rev. L. E. Perry. 32 members received since Nov. 1—18 at the last communion. Pastor distributes printed slip referring to the most important passages in Bible, with good results. He is also working to raise debt of \$3,500.

BETHLEHEM, CT., Rev. R. M. Houghton. Resident membership 65, 20 united since May 1, 16 on confession, benevolent contributions in 1904, \$160. At annual meeting, church voted to supply the Sunday school so that its offerings could go for benevolence. \$300 is being raised to paint and repair church buildings.

SOUTH ACTON, MASS., Rev. A. B. Peebles. Since last June, auditorium painted, new heater put in, \$200 raised toward organ fund. Church about to begin special evangelistic meetings.

Dedications

WAUSEON, O., First Ch., organized in 1861, dedicated fine new edifice Feb. 12, with sermon by Pres. H. C. King. Services filled a week, in which ministers of Toledo Conference and former pastors of the church participated. Modern structure is of brick and stone; cost, furnished \$15,000. Rev. F. E. Kenyon, pastor.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



OPIUM MORPHINE and LIQUOR
Habits Cured. Sanatorium
Established 1875. Thousands
having failed elsewhere
have been cured by us. Treatment can be taken at home.
Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.



IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

POND'S EXTRACT

THE OLD FAMILY DOCTOR

The Southern
Pacific R. R. Co.

Headquarters Houston, Texas,
have presented a supply of
Pond's Extract to their guests
who are on the great hunting
and camping trip through
Texas and Old Mexico.

If it's good enough for them
it's good enough for you!

THE OLD FAMILY DOCTOR

POND'S EXTRACT

**Do not be satisfied with an indefinite
"emulsion" which may *disguise* impurities,
but which does not exclude them.**

Peter Moller's Cod Liver Oil

may be obtained of any good druggist. It is made and **bottled** in Norway, thus reaching you without possibility of adulteration. It is so pure that it is entirely

Free from all Disagreeable Taste or Odor

Digests completely—no nauseous "repeating." Never sold in bulk. Take only the flat, oval bottles bearing name of

Schleffelin & Company, New York
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Fruit Trees, Small Fruits, Ornamental Trees,
Evergreens and Shrubs, Shade Trees, Hardy
Hoses, Hardy Plants, Climbers, etc. The
most complete collections in this country.

Gold Medal—Paris—Pan-American—
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Examine our seed stock of onions, cabbages, carrots and beets and you will know why

GREGORY'S SEEDS
have a reputation. You will find in our new catalogue a remarkable new drumhead cabbage, recently discovered, head and shoulders above all varieties now raised. Catalogue free.

J. J. H. GREGORY & SON, Marblehead, Mass.

If you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

Christian News from Everywhere

The Massachusetts legislature last week refused to exempt Salvation Army property from taxation.

Rev. James Moffat, author of the Historical New Testament, one of Scotland's ablest scholars, is to give the Bruce Lectures at Cornell University. His theme is The Idea of the Spirit in St. Paul.

During thirty-two years' service as secretary of the Society of Prevention of Vice, Mr. Anthony Comstock has made 2,789 arrests of persons engaged in the business of corrupting moral life and has caused ninety-one tons of impure literature to be destroyed.

It is a compliment to the George Junior Republic that its founder and manager has been approached by Governor Wright of the Philippines to go out to the islands and set up a reform school for Filipino boys on the same basis as the colony of youth at Freeville, N. Y.

The Anglican Bishop of Norwich has announced that he will not consecrate any new church in which the sittings are not all free. This is a matter of conscience with him. He once refused a church living that would have made him a rich man because he disbelieved in rented sittings.

The strong organ of Low Church of England adherents, *The Record*, which has a record of persecution of heretics that all readers of Maurice and Robertson will recall, has had to adjust itself to new conditions in English religious and secular journalism, and is now to be sold for a penny.

Our New Zealand contemporary the *Outlook* describes the first performance in Dunedin of the old morality play *Everyman* which the Ben Greet Company first presented in this country three years ago. It approves of it, saying that it "leaves an ethical, if not to say spiritual, and religious impression; in a word, it appeals to the modern mind much in the same powerful way as does a Gothic cathedral."

The Emperor of Japan has conferred upon Rev. Dr. J. C. Hepburn, now resident in East Orange, N. J., the decoration of the third class of the Order of the Rising Sun. This came to the veteran missionary on his ninetieth birthday and found him happy and well. The order is conferred because of Dr. Hepburn's "important contribution to the advancement of English education" among the Japanese, and also for the "friendly interest he has continually exhibited in the progress of the empire."

Robertson Nicoll closes a suggestive discussion of the present status of journalism in Great Britain, thus: "We have no difficulty in coming to the conclusion that the power of the press has increased and is increasing, though we are not sure that the fact is one for unmixed congratulation. Conceive what the Church of Christ in this land would have been today if it had developed as the press has developed!" He cites the tone and method of the London press of today in its dealing with the Torrey-Alexander mission in London and the Welsh Revival as sure proof of a better policy in English journalism in dealing with religious news.

Notice to Pile Sufferers

We Don't Ask You To Take Anyone's
Word For What Pyramid
Pile Cure Will Do.

You Can Have a Trial Package Free By Mail.

We receive hundreds of letters like the following: "I have been feeling so good I could hardly believe it, after suffering with piles for a year, to find that I am once more feeling like myself. I wish you could have seen me before I started using Pyramid Pile Cure and look at me now, and you would say I am not the same man. I have gained 20 pounds, and all on account of Pyramid Pile Cure." Walter Sharkley, 56 Park St., Springfield, Mass.

"I bought a fifty-cent box of Pyramid Pile Cure and used as directed with the most unexpected results, a complete cure. I have been troubled with piles for thirty years and was in much distress and passed much blood, but at present am free from any kind of piles." F. McKay, Weaverville, Cal.

"Pyramid Pile Cure has been worth thousands of dollars to me; it cured me after using numbers of other remedies and taking medicines from doctors. It also cured my son, although he could hardly walk, eat or sleep; he is now all right." B. Stringfellow, Postmaster, Elko, S. C.

By the use of Pyramid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain package upon receipt of price. Pyramid Drug Co., 2022 Main Street, Marshall, Mich.

WOODWARD'S "Gripe Water"



Safest and Best
Remedy for all
Disorders of
Infants and
Children.

Aids Teething.
Promotes Digestion.
Prevents Convulsions.

All Babies Like It.

"For over five years I have used your GRIPE WATER, and have advised my friends to do so. I cannot speak too highly of it. I found it very beneficial to myself during nursing." MRS. A. THOMAS.

AT ALL DRUGGISTS, OR

E. FOUGERA & CO., New York.

HUNT'S DIGESTIVE TABLET and cold water before breakfast to acquire and maintain health equals anything sold or prescribed. 1, 3, 6 months' treatment \$25.00, \$1.00. Please test.

\$1.00 WORTH will keep you well a year.

T. J. HUNT, 524—Merom, Ind.

BUILD UP your Strength with JAYNE'S TONIC VERMIFUGE,

a pleasant, potent, and permanent Invigorator for **WOMEN**,
CHILDREN and **MEN**.

GET IT FROM YOUR DRUGGIST.



E.T. Slattery Co.

MAKE SPECIAL
MENTION OF THEIR

SPRING EXHIBIT

NEW TAILORED SUITS

FASHIONED FROM THE LATEST
IMPORTED MODELS AND MADE
FROM SPECIAL IMPORTED FABRICS

LADIES' DRESSES

MADE IN ALL THE NEW SILKS,
VEILINGS, MUSLINS, LINENS, ETC.
IN THE NEWEST SPRING STYLES

MILLINERY

WE ARE NOW SHOWING A
LARGE COLLECTION OF PARIS
MODEL HATS AND MODIFICATION
OF THE SAME *

NEW NECKWEAR AND BELTS

155 Tremont Street, Boston



A Locomotive Race Over Half Century Ago

Those who remember the happenings of half a century ago will recall the wood-burning engines of that period. In Lowell, Mass., quite an important event was a trial of speed between a number of these early engines, and the local horsemen, not to be outdone, also took part.

Wonderful advancement has been made in the way and manner of transportation since that time. Discoveries and inventions have followed one another in rapid succession. And it has been the same in the mercantile world, where the changes have been many and varied.

The discovery of electro-silver plating by ROGERS BROS. in 1847, was of the foremost importance. It completely revolutionized the silverware industry. The date of its introduction, combined with the names of the originators—

"1847 ROGERS BROS."

has from that early time stood for the best in silverware. The reputation it won more than half a century ago it still retains, and its record for service has earned for it the title of "Silver Plate that Wears." Leading dealers everywhere sell "1847 ROGERS BROS." goods. When purchasing remember that 1847 with the name always appears on the genuine. Let us send you our new catalogue "C53." It's the handsomest silverware book published, and it will aid you in making selections.

MERIDEN BRITANNIA CO., Meriden, Conn.

(International Silver Co., Successor)

NEW YORK.

CHICAGO.

HAMILTON, CANADA.

Shepard Norwell Co.

Announce a Notable Sale of

FINE GINGHAM

1900 pieces of most excellent quality goods, 32 INCHES wide, in every conceivable shading and combination. All stripes, including many dainty effects on white grounds, choice for house dresses and for the children. We have the fashionable lilac effects in ample quantity. It is a special gratification to offer such a desirable lot of seasonable wash fabrics, just at the opening of the season, because, while it is of little profit to us, the intrinsic value will be much to the advantage of our patrons. Some of these goods cost twenty-two cents to import. None of them were ever expected to retail below 25c. per yard. Our price will be

15c PER
YARD

All over New England, wherever this advertisement reaches, you can have the benefit from it by writing for samples. Please state the colors preferred, because it is impossible to send a package adequate to show all or even one-quarter of the variety. Select at least two styles, indicating your first choice; and if that is sold out, a second, so that you may not be disappointed. Note—These fine goods are 32 inches wide, only four inches less than a full yard, and ten yards is a fair-sized dress pattern.

WINTER STREET AND TEMPLE PLACE, BOSTON